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THE  
MYSTICALL  
MARRIAGE.

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Experimentall Disco-  
veries of the heavenly  
Marriage betweene  
a Soule and her  
Saviour.

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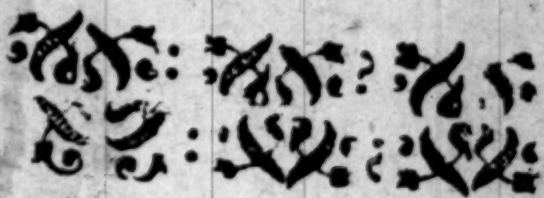
By F. R O V S.

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L O N D O N,  
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*streete.* 1631.



IR R. LEI



TO THE  
**BRIDE**  
THE  
LAMBES WIFE.



A 2

A

IR R. LEI

TO THE  
BRIDE  
THE  
LAMBES WINE

A REASON OF  
THIS WORKE.

**I**F any man  
fearefull of  
waste doe ask,  
To what end  
serveth this labour? I an-  
swer, To the maine end,  
Gods glory by mans edifi-  
cation. And to this I  
thinke it conduceth many  
wayes.

First, by the fitnessse  
of it to all times and sea-  
sons, either of prosperity  
or adversity.

For if the times be joy-  
A 3 full,



## A Reason of

full, this subject brings the best joy with it, and enables us to rejoyce with them: Yea it rectifies, amends, and exalts our joyes; for upon an earthly it sets a crowne of heavenly joy. And indeede without this joy, we may say to joy, Thou art mad, and to laughter, What is it that thou doest?

But if the times prove sad and dangerous, by pestilence, famine, sword, or other calamities, this Doctrine brings strong consolation, even stronger than all sorrowes and discomforts. For our Communion with Christ is a fastning

## this Worke.

fastning of the soule to a  
mighty and impregnable  
Rocke that makes her sted-  
fast, even against the gates  
of hell. By this Commu-  
nion we are made Temples  
of the holy Ghost, the ve-  
ry Comforter himselve;  
and by him there is a San-  
ctuary made within us,  
into which the soule may  
fly for rest, safety and  
comfort amid all feares  
and dangers: For into this  
Sanctuary the Avenger  
may not enter. There is a  
chamber within us, and a  
bed of love in that cham-  
ber, wherein Christ meetes  
and rests with the soule,  
and the force of friends, or

## A Reason of

men, either dares not or cannot breake in, to disturbe the rest of Christ with the soule, nor of the soule with Christ. It is an undeniable Axiome, We are more than conquerours through him that loveth us. An omnipotent lover gives an excessively conquering, and unconquerable safety. And for this safety of us and our joy, we have also the immediate word of the lover himselfe; I will see you again, and your heart shall rejoyce, and your joy shall none take from you. No wonder then if the Disciple be-



## this Worke.

beloved of this Lover doe  
tell us, that writing of this  
communion, hee writes,  
that our joy may bee  
full: for in this commu-  
nion stands the fulnesse of  
joy, both for soundnesse,  
measure, and safety.

1 Ioh. 1.

And surely with these  
last times of the world it  
hath too great a fitnesse;  
For it hath beene fore-  
told that in these times the  
love of many should waxe  
colde: And what fitter  
remedy is there for love  
when it hath taken cold,  
than to kindle a fire to it;  
even that spirituall fire,  
which issueth frō the spirit  
that baptiseth with fire?

A s

A



## A Reason of

A second advancement to edification is this, that that it presents to the view of the world some bunches of grapes brought from the land of promise, to shew that this land is not a meere imagination, but some have seene it, and have brought away parcels, pledges and earnestes of it. In these appeares a world, above the world, a love that passeth human love, a peace that passeth naturall understanding, a joy unspeakable and glorious, a taste of the chiefe and soveraigne good.

Neither doth the benefit of it rest onely in the conviction

## this Worke.

conviction of the understanding, but, thirdly, it goes on to the will and affections. It warmes and drawes them, and by them the whole man to partake of the same pledges, and by the incouragement of these pledges to goe on laboriously and constantly to the possession of the whole. And that as by a borrowed sight men are provoked to come to tasting, so by their owne tasting, they may come to a sight of their owne, which onely tasting can teach them: But with all that by these foretastes they may be led on to that fulnesse, wherewith the soule

## A Reason of

soule shall eternally be satisfied.

Fourthly, it may provoke others of this Nation to bring forth more boxes of this precious oyntment, even of that mysticall loue which droppeth downe from the Head Christ Iesus, into the soules of the Saints, living heere below. For so the house of God shall bee filled with the savour of his oyntments, and we know, that because of the savour of his oyntments, the Virgins love him. And loving him, they cry, Draw me, and I will runne after thee: So the more  
savour

## this Worke.

---

*savour of this oyntment,  
the more love of Christ,  
& the more love, the more  
running after Christ.*

*But if the number of those  
who have written on this  
subject, of mysticall and  
experimentall Divinity,  
be tolde, I thinke this  
worke will not be  
found supernu-  
merary.*

---

THE



R. R. LE



# THE MYSTICAL MARRIAGE.

I. *The ſoule ſeeketh a  
Husband, and findes  
him.*

**I** WAS firſt  
breathed frō  
heaven, and  
I came from  
God in my Creati-  
on; I am divine and  
heavenly, in my origi-  
nall, in my eſſence, in  
my

my character, and therefore my happines must be divine and heavenly: For to a divine and heavenly essence, can agree no other but a divine and heavenly happinesse. I am a spirit, though a low one, and God is a Spirit, even the highest one; and God who is a Spirit, is the fountaine of this spirit. Where should a low spirit finde happinesse but in the highest Spirit? and where should a created Spirit seeke happinesse but in the Spirit that created it? Wherefore being a  
Spirit

Spirit I will fasten my selfe on a spiritual happinesse, and this spirituall happinesse I will looke for in no other, but in the first, and best Spirit, beyond whom there is neither good, nor being.

Then what hast thou to doe O soule, any longer among these grosse, thicke, and bodily things here below, to cast thy love on them, or to seeke happinesse in them? what are they to thee? or what agreeablenesse is there betweene thy purity, and their grosse-  
nesse?

ous, H.



nesse? The bodie that lives by breathing the thinne element of ayre, may as well live in the bottome of the thicke water, as thou canst live, continue, much lesse better thy Being, by sucking these grosse and bodily Creatures. Thy being is of a higher and purer nature, and therefore thy well-being must bee fetched from something that is higher and purer than they. The maine use of them is to serve the body, which is some kinne to their grossenesse, but remember that the bodie

die it selfe is to serve  
the soule, and what  
base felicity must that  
be, which she shall find  
in her servants servant?  
Much more reasonable  
were it for the soule to  
fetch her well-being  
from some being high-  
er, and better than her  
selfe, (for such onely  
can better her,) and  
withall to lift up the  
body to the participa-  
tion of the soules high  
and spirituall happi-  
nesse, (*for there is a na-  
turall body, and there is a  
spirituall body*) then that  
the body should draw  
downe the soule to the  
grosse

grosse and transitory things that are given to serve the body, in the bodies service of the soule. And thus may man be perfectly happy, the soule a spirit by union with the highest Spirit, and the body by union with the soule, united also to that Spirit.

And now the soule is resolved of her choise, for she hath fixed her love on that Spirit, which is the true object of the love of spirits. But even that excellency, which draweth her love, awaketh her fear, and

and beholding admirable purity and majesty, together with her owne impurity and lownesse, shee is moved at once both to runne to happinesse, and to fly from it. Shee stands distracted, and in this distraction asketh, Will God indeede dwell with men? and will the highest Spirit who inhabiteth eternity, and cannot abide iniquity, dwell with low spirits that are defiled, and be full of impurity? *Who shall dwell with the devouring fire, and who shall dwell with everlasting burnings?* But



Esay 54.

But the Lord himselfe speaketh to her, and saith, *Feare not, for thy maker is thine husband, (the Lord of Hosts is his Name) and thy Redeemer the Holy One of Israel, the God of the whole earth.* It is the glory of the greatest spirit to blesse the lesser spirits, as it is the happinesse of the lesser to bee blessed by the greatest. Fulnesse is glorified most by filling the greatest emptinesse, and majesty by succouring greatest infirmity. As for thy impurity, true it is that thou

thou art indeed too un-  
cleane to touch God  
in an immediate unity;  
but there is a pure coun-  
terpart of thy nature,  
and that pure humanity  
is immediatly knit to  
the purest Deity. And  
by that immediate u-  
nion, thou maist come  
to a mediate union. For  
the Deity, and that hu-  
manity being united,  
make one Savior, Head  
and Husband of soules;  
and thou being married  
to him who is God, in  
him art also one with  
God. He one by a per-  
sonall union, thou one  
by a mysticall. And be-  
ing

ing thus united and married to him, his spirit flowes into thy spirit, and the sappe of the Deity sheds it selfe into the soule. For as man and wife in a corporall marriage, are one flesh, so in this spirituall and mysticall marriage, Christ and his spouse are one spirit. The spirit of Christ entring into our spirits, layes in them an immortal seed, and from thenceforth those whom he found impure, he makes pure; even pure in heart, so that they may see God. The Sonne of God so loved

loved the soules of men, that hee would make them a wife, and marry them. And that hee might make this wife fit to be brought into his Fathers house, hee left his Father to come to his wife, that he might cleanse her from spots & blemishes, and present her pure & glorious to his Father. By his precious blood he purgeth her from her guilt, & by his spirit he purifieth her from her uncleannesse; and both of these hee bestoweth on her in his marriage with her. And then the soule thus washed,

B hath



hath boldnesse to approach unto God, through her husband, the Sonne of God, who hath loued her, and giuen himselfe for her, and giuen himselfe unto her. For God beholds her, and she beholds God, as one with his Sonne, euen as his Sonnes wife.

Then draw neere O soule to this husband of soules, the Lord is the spirit that marieth spirits, and makes them one spirit with him in a knot of eternall blessednes. Cleare vp thine eye, and fixe it on him  
as

as upon the fairest of men, the perfection of spirituall beauty, the treasure of heauenly joy, the true object of most feruent loue, and inflamed affections: and accordingly fasten on him, not thine eye only, but thy mightiest loue, and hottest affections. Looke on him so, that thou maiest lust after him, for here it is a sinne, not to looke that thou maist lust, and not to lust hauing looked. For the spirit hath his lust also; it lusteth against things contrary to it, and it lusteth for

Gal. 5. 17.

things connaturall to it. Accordingly it lusteth against the flesh; but it lusteth after spirituall objects; wherof Christ Iesus is the chiefeſt. Let thy spirit then looke and long, and lust for this Lord who is the spirit, the chiefeſt spirit; let it cleaue to him, let it hang about him, and neuer leaue him till hee bee brought into the chambers of the soule. Yea tell him resolutely thou wilt not leaue him untill thou here a voyce in thy soule, saying;  
*My wellbeloued is mine,  
and I am my wellbeloueds.*

To

To this end bee still  
gazing on him, and still  
calling on him; *Kisse me  
with the kisses of thy  
mouth*; Yea kisse my  
soule with such a kisse  
of thy spirit, that they  
may be no longer two,  
but one spirit: say to  
him whom haue I in  
heauen but thee, and  
whom haue I desired  
on earth besides thee?  
My soule thirsteth, and  
panteth for thee the liu-  
ing God. Tell him that  
thou art sicke of loue.  
Vexe him with Impor-  
tunity, and put him out  
of hope of ease, (as the  
widdow did the Iudge)



Cant. 3. 4.

but onely by satisfiing  
thy desires. It is the  
right voyce of the spi-  
rit, *I found him whom my  
soule loveth, I held him  
and would not let him go.*  
If then thou hast found  
him with thine eye,  
hold him with thine  
heart, and winde thy  
affections round about  
him. And if he see thee  
all on flame with loue,  
and obstinate in Impor-  
tunity by loue, he who  
is loue, cannot deny the  
importunity of loue.  
The bowels of loue in  
him, melt at the sound  
of loue in thee, as one  
string danceth at the  
sound

found of another agreeing with it. Hee was great with loue before thou louedst him, and hee looked but for a loue to draw his loue from him. Hee was great with spirit, and did but looke for spirits, that by loue would draw some spirit from him. And now when his loue meeteth with thine, his loue joyneth with thine; when his spirit meeteth with thine, his spirit powreth it selfe out into thine; hee is joyned to thee, and thou art one spirit with him, his spi-

B 4 rit

Ioh. 14. 21

rous, F.

rit and thine being united and mingled in a blessed communion.

*I I. The soule hath but one husband at once.*

**T**Here is a law in heaven, that the heavenly Bride may at one time have but one Husband. The first marriage on earth was a patterne of this Law, for then God gave one woman to one man: God that made this first marriage, gave not two women to one man, nor two men to one woman,

man, but he gave one to one, that two (not three or foure) may be one flesh. Accordingly the heavenly marriage-makers espouse the Church to one husband, and that they may doe so, they doe teach, that the former husband must be dead, before the soule can marry with another. No soule can marry with Christ Iesus, but a widow; for she must be freed from the law of her old husband by his death, before shee can come to be subject to the law of the new.

2 Cor. 12.2

B 5 Her

rous, F.



Her olde husband was concupiscence, to who she was married in carnall generation, and this husband must be slaine, and put off by death, if Christ Iesus the new and true husband of the soule shall be put on in regeneration. And indeede if the soule will give her consent, this new and true husband will kill the old, not so much an husband, as a thiefe and adulterer: A theefe he is, for he hath stollen the soule, from her first Lord and husband, euen the Lord that made her ;

her; and an adulterer he is, for he lives with her that belongs to another, and while hee lives with her, he keeps her not for love, but lust: wherefore let the soule give her consent to his death, that thereby her true husband may recover his right in her, and that she may receive her true husband, and in him, life, liberty, and felicity.

And indeed she may well be weary of the old, for her living with him is most unreasonable, most slavish, and most miserable. It is most

---

most unreasonable, for there is no sense in the marriage of a soule with lust. What good can lust do to a soule? there being no likenesse, but a meere contrariety betweene them: and wee know that things are cherished and augmented by their like, but they are destroyed by their contraries. The soule is light, and lust is darknesse, and can darknesse give any increase of being or wellbeing to light? Yea doth not darknesse goe about to lessen, to quench and kill light? Againe,

gaine, lust hath in it a  
venome contrary to  
goodnesse, and can evill  
give any accessse or ad-  
dition of goodnesse to  
the soule? Yea this ve-  
nome hath in it a force  
and power to draw the  
wil and affections from  
that soveraigne good,  
which is the true and  
onely beatificall object  
of the soule, and to glue  
and fasten her to ob-  
jects of vanity, yea of  
death and misery. A-  
gaine, the soule in her  
substance is a spirit, and  
what kindly or naturall  
pleasure or profit can a  
spiritual essence receive  
from

rous, F.



from grosse and fleshly  
lust? The soule hath  
no savour in the ranke  
and grosse pleasures of  
the flesh, but they are to  
her as the onions and  
garlike of Egypt to a  
dainty & delicate taste.  
Surely so well may the  
earth lighten the Sunne,  
and a tempest give rest  
to the sea, as lust can  
give light, or life, or rest  
or happinesse to the  
soule: but darknesse and  
death, and misery it can  
and doth give, and so  
under the shape of an  
husband it is a cruell e-  
nemy and a very mur-  
therer of the soule. And  
surely

surely hee could be no other but a mortall enemy of the soule, that made such a marriage betweene the soule and her mortall enemy: And hee had neede to be as cunning as malicious, to put a shew of reason upon a match so absurd and unreasonable.

And if in a second place wee beholde the slavery of the soule in this marriage with lust, the teares that bewailed the virginity of *Iephthahs* daughter, are not sufficient to bewaile this slavish marriage. The body commands the

rous, F.

the soule, earth heaven,  
and dust that noble and  
divine essence which  
was breathed into man,  
even from Gods owne  
mouth, and had his  
owne image imprinted  
on it. Neither is it the  
body of dust onely that  
commands the heaven-  
ly soule, but the body  
it selfe being comman-  
ded by lust, doth com-  
mand the soule; so is  
lust the chiefe lord both  
of body and soule; even  
a certaine venome, itch  
and fury dwelling in  
this earth of man. There  
may be some proporti-  
on betweene the dust  
which

which God turned into a body, and that soule which God made with his breath, though in a large and remote distance and difference. But betweene the soule which God made according to his owne image, and this blinde and wilde lust which God made not in man, there is no portion or part of proportion, whereupon any right or power of command may be grounded. Yet in this base and wretched marriage, vile and odious lust spurs up the soule with his commands,



mands, and makes her to trudge up and down in businesses of darknesse, filthinesse and wretchednes: The soule is set on work in things that are no kin to her, no good to her, yea that are contrary to her being and well-being: For contrary they are to that image of God which is in her, and consequently contrary to that God whose image this is, and to whō this image points and leades her as to her soveraigne good. And thus have wee a third mischiefe of this marriage;

riage; even misery annexed to slavery. For as the image of God in the soule turns the eye and heart of the soule to looke unto God her chiefe happinesse, so lust turnes about the eye and heart of the soule from her happinesse; and what can her prospect and object be then but misery? And if the eye of the soule happen to cast up some glances to heaven and happinesse, yet the heart, even the will and affections are hurried away by this lust to objects and workes of vanity

vanity and misery; so that the soule can onely say, I see the better things, and follow the worse; I see happines, and runne after misery. Thus by slavery shee buyeth misery, and slavery it selfe being misery, by misery she earneth misery. And indeed is it not the true misery of an Egyptian bondage, that the soule should bee still set on worke by lust in a fiery fornace, yea be beaten and tormented when shee doth not worke, though her worke concerne her selfe nothing, but

but onely to strengthen  
her owne bondage, and  
to increafe her owne  
misery? And indeede  
therefore is she kept so  
hard at this worke, that  
she may haue no leisure  
to thinke beyond bon-  
dage and misery. Ac-  
cordingly if the soule at  
any time doe but lift up  
her eyes above her pre-  
sent bondage, to that  
Lord of life, liberty,  
and happinesse, which  
would once have mar-  
ried her, and still makes  
new offers unto her,  
this tyrannous husband  
like a Taske-master,  
strikes in deepe lashes  
into



into her side, and tells her she is idle, though she thinkes on her nearest businesse, and dearest happinesse. If it be in the morning, there is a bargaine of profit imposed on her, and this lot of bricke must be made that day, and about it must the soule goe, being pierced through with the thorns of covetousnesse, by the violent hand of her false husband, that she may have no leisure, respiration or rest. And if at night the soule be weary of this dayes worke, and would taine  
goc

goe to bed with the bo-  
dy, the night is lusts  
day, as it is the Owles,  
(for both are blinde)  
and then there is a wife  
whose husband is from  
home, and the poore  
soule being a spirit must  
trafficke in this errand  
for the flesh, to make a  
wary but a wicked  
meeting betweene her  
owne lewd husband,  
and another mans wife:  
and while she plots it,  
she doth a worke of fla-  
very, and when she hath  
done it, she shall have  
no other but the wages  
of misery. But endlesse  
were it to set forth the  
whole

whole story of this Ægyptian bondage: Let the carnall man reade over the story of his owne life, and he may see the one in the other. And all being summed together amounts to this; that the marriage betweene the soule and lust is monstrous, as betweene a woman and a beast; slavish, as betweene a woman and a tyrant; mischievous and mortall, as betweene a woman and a serpent.

And I wish all this were sufficient to perswade the soule to give consent to the divorce  
and

and death of this usurping and bloudy husband, without whose death there can be no marriage betweene her & happines: for though all reason and right doe joyne for his removal, yet power and possession, and union worke mightily for him. The friends of the Bridegroom cry aloud, *Put off the olde man corrupt through deceivable lusts, & put on the new created in righteousness and holines.*

*And, If ye live after the flesh ye shall die, but if ye mortifie the deedes of the flesh by the spirit, ye shall*  
C*live.*

Eph. 4.

Rom. 8. 13.

Rous, F.



1 Pet. 2.11

live. And, *Abstaine from fleshly lusts which fight against the soule.* The authority, love, and reasons of these voices, deserve to be heard, perswading the soule to no other, but a separation from a deadly enemy, who can give her no dower but death eternall. And I wish that thus yet the soule may be perswaded.

And when the soule is come even to the point of perswasion, even then will lust come weeping after the soule, like the false husband of *Michal* : hee will  
raise

raise up in her remembrance the images of grosse and filthy pleasures, to awake the old unhappy love, and to cause a cruell and unmercifull pittie. For a cruell pittie it is, when the soule pitties her owne murtherer, and not her owne murther. But rather put on a mercifull cruelty, being mercifull to thy selfe, by killing him that would kill thee. It is better he should endure one death, who is not worthy to live, than that a soule should be ever dying, which

C 2 should

ous, H.

should live for ever, If thou kill not lust now, hee must shortly die with the death of the body, and this short life of his will cost thee everlasting death: but if thou kill him presently, who must die shortly, by this small oddes of death, thou preferrest to thy selfe everlasting life. Wherefore that which shall shortly be necessary, make it presently voluntary, and so shalt thou turne necessity, into a sacrifice, (even a freewill offering,) and by his death thou shalt change thy

thy owne death into  
life eternall. And know  
that they are but false  
teares which lust doth  
shed, and his cryes are  
lyes : for there is no  
such happinesse in his  
union, as his teares  
would tell thee, but thy  
happines is then most,  
when thou art gotten  
free from lust ; even  
when lust is dead, and  
the soule new married  
to her Saviour. For the  
first soule was happy  
before she was married  
to lust, and miserable  
onely after that accursed  
marriage. To bee  
without lust is a true



Paradise; for man had not this lust when hee was first placed in Paradise, neither could Paradise endure man, when this lust was placed in him. Therefore the true way to returne to Paradise, (or the state of happines, whereof it was a type) is to put off this lust, where-with began our misery. And lust being put off from the soule by death, and she new married to the Lord of life, then will she say that she was never happy till then, and that her former imaginary happinesse, was

was but painted and glittering misery. She will looke on dead lust as on a loathsome car-kasse ; and shee will loath the remembrance of her former not loves but adulteries: she will be like one awaked from a foolish dreame, or an enchanted love, and shee will wonder that shee hath so long beene bewitched with vanity, folly, sinne and misery. But withall in her new mariage, having tasted how sweete her Lord is, shee will wonder and lament, that shee hath so long

lacked this sweetnesse. Excesse of joy will be to her a cause of sorrow, for her joy is now so great, that she is sorry shee was no sooner partaker of this joy. And in this joyfull sorrow shee will kisse the feete of her Lord, and weepe on them while she kisseth them. The feete of her Lord are now more precious to her than the head and top of lust; for therefore she kisseth them, because she loveth the, and therefore she weepeth, because she hath loved lust so long a time,

time, and her Lord so little. For lust that once falsly appeared to her as her greatest joy, now truly appeares to her as her greatest sorrow; and her now Lord in whom before she tooke no delight, now appeares to be her chiefest and truest joy: And both these her teares doe tell us.

## CAP. III.

*The happinesse of the soule  
in her second Marriage.*

**N** Abal being dead,  
C<sup>s</sup> David



*David* marries his wife: lusts name is *Nabal*, and folly is with him; and folly being dead, the Sonne of *David*, yea the Sonne of God, who is the highest wisdom, marriage. A right kindly and blessed marriage, wherein a spirit marries with a spirit, a derived spirit with the originall and roote of spirits; yea with a spirit that hath abundance of spirit, and so can continually refresh and nourish her with a new supply of spirit. For being thus fed and supplied with a sap of her

her owne kinde, shee  
growing in being and  
well-being; she is more  
spirituall by receiving  
more juice and fatnesse  
of the spirit, and con-  
sequently more full of  
divine light, beauty,  
love, vertue, power, life,  
joy, and glory. Behold  
the highest knot of  
blessednesse on earth,  
and a preparation, yea  
a pledge of the highest  
happinesse in heaven.  
And though this incho-  
ate marriage here on  
earth compared to the  
consummate marriage  
in heaven, seeme but  
like to a betrothing,  
yet

yet even this betrothing compared to earthly marriages, casts a shadow of darknesse on them: for all the beauty, all the glory, all the joy in the world are but beames, & rayes, & flashes of this King of glory, beauty, and joy. By him were all things made that were made, and therefore the goodnesse of the things that are made by him, must be borrowed of him that made them; and then must the borrowed goodnesse needes be ashamed, to be compared with his goodnesse that

that gave or lent it.  
Christ Iesus is all lights  
in one light, all glories  
in one glory, all beauties  
in one beauty, all  
joyes in one joy. Whē  
he gave light, and glory,  
and beauty, and joy  
to the creature, he left  
the roote of light, and  
glory, and beauty, and  
joy in himselfe. So did  
he leave infinitely more  
in himselfe, than hee  
gave out of himselfe;  
for an internall, and infinite  
fountaine, hath infinitely  
more in it, than all the  
streames that ever issued  
from it: and hee is a fountaine,  
for



for largenes unlimited,  
and for spring without  
beginning and ending.  
The dew of his birth is  
of the wombe of the  
morning, even of that  
morning which hath  
an everlasting rising,  
and shall be free from  
setting, for all eterni-  
ties. Thus the soule  
being united to him, is  
united to an eternall  
roote and fountaine of  
blessednes: she is lighte-  
ned with the primitive  
light, she enjoyeth the  
prinitive beauty, she is  
adorned with the pri-  
mitive glory, shee ta-  
steth the radicall, ut-  
most,

most, and uppermost  
sweetnesse. Being made  
one with him who is  
God, she hath the taste  
of God, and God be-  
ing tasted, overflow-  
eth, and steepeth, and  
drencheth the soule  
with overcoming and  
inebriating sweetnesse.  
For a high, and large,  
and mighty joy, pou-  
red into a low, and  
measured, and weake  
spirit, overcommeth  
her with quantity, and  
quality, and so carries  
her away into extasie  
and ravishment: she is  
too narrow and feeble  
to containe and beare

a joy that is too large and strong for her; and therefore having filled her to the utmost capacity, it goes beyond, and runnes over. So is she blessed in that fulnesse which her measure containeth, yea she is more than blessed, even blessed in a kinde of excesse, by being overcome and overflowed with blessednesse. And if we will consider the quality of this joy as well as the quantity, there is no joy to the spirituall joy, the joyes of the body being base in comparison  
of

of it; the spirituall joy is pure, piercing, and full of activity, the joy of bodies is grosse, hea-  
vie, dull, and earthy. In the bodily wine it is the spirit of the wine, that rejoyceth the spi-  
rits of the body. But a wine that is all spirit, and spirit in the height and top of spiritualnes, and newly drawne and sucked from the prime and chiefest spirit, how doth that rejoyce, how doth that ravish the spirits that drinke it? when mans highest part doth tast the highest good. Man hath no  
higher



higher part whereby to taste and receive happinesse, neither is there any higher happinesse to be tasted and received. Therefore the soule that tasteth this wine at her spirituall marriage, saith as the Master of the Feast at the earthly marriage; *Lord, Thou hast kept the best wine untill the last.* And this being best, the soule gives it the best place in her judgement and affection; she forgets that which is behinde, and indeavours to that which is before, she will not rest  
in

in the low and backward joyes of the bodie, but strives toward the high and forward joyes of the spirit: and having attained them, she rests in them, as in the best joyes, yet so rests in them, in this life of growth, that she desires to grow by them presently to a greater capacity of them, and finally to a full, large, and everlasting fruition of them, in a nearer accessse unto the very spring and fountaine of joyes.

But when all is said of this marriage-happinesse,

pinesse, one taste of it  
wil tell thee more, than  
all that is or can be said.  
The true knowledge of  
the sweetnes of God is  
gotten by tasting, and  
therefore taste first, and  
then see how sweet and  
gracious the Lord is.  
The taste of it will tru-  
ly tell him that tasteth  
it, how sweet it is; but  
hee that knoweth this  
sweetnes by tasting,  
cannot deliver over the  
full and perfect image  
of this sweetnes to him  
that hath not tasted it.  
For this sweetnes sur-  
mounts all knowne  
sweetnesse of the crea-  
tures,

tures, and by that which is knowne must that which is unknowne be made knowne. But if that which is knowne be lesse and lower than that which is unknown, that which is knowne may teach and tell us what the unknowne is not, but not what it is. So the joy of love and union in an earthly marriage, cannot expresse a heavenly joy that is spiritually pure, and purely active. Only these and the like comparifons may serve for staires, whereby to ascend, even above these



these comparisons, and to set our foot on something beyond them. For if the soule rests on these, she rests short of the knowledge of the sweetnesse which is beyond these; shee is still in the sweetnesse of the creature, and hath not attained the sweetnesse of the Creator. Therefore when she hath gone as farre as she may in the sweetnesse of the creature, let her advance one step more into that spirituall union, wherein is to be tasted, and scene by tasting, the sweetnes of the

the Creatour; and then  
shall shee see more by  
tasting, than all the  
creatures could shew  
her by resembling: she  
hath met with that joy,  
which onely can truly  
teach it selfe, and there-  
fore it is called unspea-  
kable. And whereas  
before it was tasted the  
being of it was doub-  
ed, and much more the  
manner and shape of it  
was unknowne, now it  
is both knowne to be,  
and the shape and man-  
ner of it is also known.  
And being knowne,  
all other sweetnesse  
which before were a-  
lone

1 Pet. i. 8.

Cant. 8.7.

Rom. 8.32

Heb. 1.

lone knowne and esteemed, are now despised, & as it were unknown. For this is that blessed estate of spirituall love and union, whereof the spouse of Christ truely saith: *If a man would give all the substance of his house for loue, it would utterly bee contemned.* And indeed the spouse having Christs love, she hath that which is better than all things; and having Christ with his love, how can she with him but have all things also? Christ is the heire of all things, and the soule having married

married this heire, is  
a joynt-heire annexed  
with Christ. She hath  
him by whom the  
worlds were made, and  
therefore she hath also  
the worlds made by  
him: yet he that made  
the worlds, being infi-  
nitely better than the  
worlds made by him,  
she despiseth the worlds  
in respect of him that  
made them: she quench-  
eth her thirst in the  
fountaine onely, and  
she accounts it a folly,  
and a losse to leave the  
fountaine, and to run af-  
ter the streames. There-  
fore setting her mouth

1 Cor. 3.  
22.

D

to



to this fountaine, she is filled with the waters of life, with the oyle of gladnesse, with the new wine of the kingdome of God, with the joy of the holy Ghost, even a joy unspeakable and glorious. In Christ Iesus she hath all-sufficiency, all safety, all supply: shee receives from Christ that spirituall oyntment, which gives her spiritual light power, goodnesse, love, and life; yea it adorneth the soule with the most excellent beauty, even the likenesse and image of God himselfe.

selfe. And being thus lovely, the bridegroom kisseth and embraceth her with spirituall visitations, he tells her his counsailes, and his eyes are ever toward her, even when hee seemes to be turned from her: For she is set as a signet upon his heart, and much water cannot quench his love: & she also looketh on him, and is changed from glory to glory, as the Moon when with more open face shee beholdeth the Sunne. But of the particular benefits and advantages of this

Cap. 4, 5,  
6.

bleſſed Marriage more hereafter.

Thus happy, and thus growing in happineſſe, ſhee walkes on in this life of marriage inchoate, untill ſhe come to the eternall life of marriage conſummate. She is happy now in her union with happineſſe, and ſhe ſhall be happy hereafter in a full fruition of happineſſe. She is happy now in the earneſts and peeceſ of that happineſſe which ſhall be full hereafter; yea daily more and more happy here, by a daily enlarging of thoſe

those earnestes and peeces: and shee shall be the more happy hereafter, by how much more these earnestes and peeces of happinesse have beene here enlarged. And thus shall she walke by happines unto happines, and by the increase of happines to the increase of happines, since the more happy shee is in time, the greater shall her happinesse be in eternity.



## CAP. IIII.

*The heavenly marriage is  
happy not onely in the  
pleasures, but in the la-  
bours of love.*

**A** WISE husband  
though most lo-  
ving, is not alwayes  
embracing: hee doth  
love ever, but doth not  
ever embrace: For there  
is a time to embrace,  
and a time to be farre  
from embracing. There  
is the serviee and la-  
bour of love, as well  
as the pleasure of love:  
and accordingly as we  
reade once that *Isaac*  
sported

Eccles 3.

sported with *Rebekah*,  
so wee reade also that  
she made savoury meat  
such as her husband  
loved. No doubt she  
had pleased him before  
by the like service, that  
she pleased him so cer-  
tainly now; at least she  
was no better than *Sa-  
rah*, who did her hus-  
band the service of ma-  
king cakes for the en-  
tertainment of his  
guests. So doth the  
mysticall wife also, she  
thinkes sometimes how  
she may please her hus-  
band by service, and  
not onely how she may  
take pleasure in him,

and of him. For the  
soules husband will not  
onely please, but be  
pleased; hee will not  
onely give love, but  
take it, and the love  
which he takes, shall  
be sometimes in the la-  
bours of love. Hee is  
her Lord, and therefore  
he expects service from  
her, that shee may not  
call him Lord in words  
onely, but in deedes,  
even in doing his will.  
Neither is this service,  
a meere service, or a  
thing onely of toyle  
and trouble; but it is  
an easie yoake, and a  
light burthen: yea it is  
full

full of profit and advantage, for it bringeth and increaseth rest and happinesse to the soule. For indeede love ever seekes the good of the beloved, and accordingly Christ Iesus who is love, sets the soule on worke for her owne good.

For the soule hath many gaines annexed to her worke, she gaines before she workes, she gaines in her worke, and she gaines after her worke: She gaines before the worke; for this is one maine cause, why, those weighty  
D, joyes,



joyes, sweete embracements, and ravishing consolations are given her, that she may cheerfully runne the race, and performe the service set before her. When Angels bring meate to *Elijah*, it is because hee hath a great journey to goe; so, that he is beholding to his great journey for his Angels foode. The outward *Israel* is fed with the bread of heaven, to maintaine him in his walke unto *Canaan*, and the inward *Israel* is fed with the true bread that commeth downe from

from heaven, to enable him in his workes, and walkes through this pilgrimage to heaven. Neither doth this course holde onely in the service of doing, but in the service of suffering; in the passive, as in the active obedience. Christ Iesus shews his Disciples on the Mount a patterne of his heavenly glory, and then to Christ thus gloriously transfigured, *Moses* and *Elias* doe speake of the suffering which hee should accomplish at *Ierusalem*. So to the Head himselfe,

Heb. 12.

selfe, the glory set before him is an encouragement to the enduring of the Crosse, and despising the shame: And if it be so to the head, it should be such also to the body. And such it is indeed to the true members of that body, for they receive not the grace of God in vaine, but can doe, and will doe all things through Christ that strengtheneth thē. For as they finde *that they are strengthened with all might*, according to Gods glorious power, so they know the end for

Phil. 4. 13.

for which they are thus  
strengthened, even unto  
*all patience and long-suf-  
fering with joyfulness.*

Col. 1. 11.

Wherefore let us think  
that the parcels of glo-  
ry, joy and strength  
which we now receive  
in the visitations of  
Christ Iesus, are a kind  
of wages paid afore-  
hand to encourage us  
more cheerfully & con-  
fidently to the worke  
of doing and suffering.  
And accordingly ha-  
ving received them, let  
us not dreame of rest,  
but of labour; not of  
setting up Taberna-  
cles, but of service and  
sufferings.



sufferings. And let us not doubt, but if the Angels foode be a preparation and call to a long, or laborious journey, of doing or suffering; the same foode will also strengthen and enable us to performe the journey unto which it calls; so that in the strength thereof we shall be able to walk even to the Mount of God.

Yet neither is all the comfort, encouragement, and gaine given to the soule before her worke, but even in her worke she gaineth. In  
the

the service of her husband is continuall gain, and that not of strength onely, but of pleasure and delight. For the soule having tasted Christ in an heavenly communion, so loves him, that to please him is a pleasure and delight to her selfe: Yea there is such a law of love shed into her by that communion, that his commandements are so farre from being grievous to her, that there is no pleasure in her taste comparable to them. No sweet things, no precious things in her

Psal. 19. 10

her judgement may be compared to the sweetnesses and preciousnes of cōmandements. Therefore it is the true voice of the Spouse, and therein not so much her mouth as heart speaketh, *They are more to be desired than gold, yea than much fine golde, sweeter also than hony, and the hony combe.* Behold how the soule married unto Christ delights in the law of her husband; and no wonder if she love his law, when she loves him; neither if her heart be to his law, when his law is written in

in her heart. Besides ,  
the law of his lips is a  
law of grace, and a law  
of grace is a lovely law.  
So she loves his law ,  
because his law is love-  
ly; she loves it because  
it is his law whom she  
loves ; she loves it be-  
cause the love of his  
law is written in her  
heart. And as she loves  
his law, so she loves to  
fulfill it ; for her love  
will not be quiet, untill  
it see her words turned  
into her deedes. And  
this she doth not negli-  
gently, nor heavily, but  
like a lover, pleasantly  
and chearfully. Looke  
but



but to a carnall lover,  
and see how he affects  
the title of a servant,  
and is more than glad,  
(even proud) to receive  
and fulfill the com-  
mands of his beloved.  
Give then spiritual love  
to a soule, and she will  
rejoyce also to perform  
the spiritual commands  
of her beloved. If a  
man know not this, it is  
because hee loves not,  
but let him love, and  
then he will both know  
and doe it. For the na-  
ture, and law of love in  
the lover, naturally  
moveth to the fulfilling  
of the law of the belo-  
ved.

ved. And as the Sun in whom a law or covenant of motion is written, rejoyceth like a gyant to runne the race and motion of that covenant, so the soule in whom this law of love is written, rejoyceth to runne the race and motion of this law. Obedience is the kindly fruite of a loving soule, and a loving soule bringeth forth this fruite as kindly, as a good tree bringeth forth good fruite.

And as this law of love is active, and laborious, so is it strong and mighty.

Psal. 19. 5.

Ier. 31: 33,  
35, 36.

Cant. 8. 6.  
Rev. 12. 11

mighty. Even death it  
felfe cannot overcome  
love, for love is stron-  
ger than death. Yea  
love enjoyeth dangers,  
and death it felfe; and  
takes them for advanta-  
ges; as by which the  
excellence and vehe-  
mence of love may be  
really expreffed. Ac-  
cordingly, the neareft-  
and deareft friends of  
the Bridegroom re-  
joyce that they are  
counted worthy to suf-  
fer for his fake. The  
fire of diuine loue fo in-  
flameth the, that much  
water of perfecution  
cannot quench it; yea  
fuch

Acts 5. 41.

such is the nature of this fire, that it feedeth on those waters, and groweth more fervent by that which would quench it. For the fire of love upon opposition kindleth another fire of an holy rage; which is full of anger and scorne, that life or death, or any other creature should offer to separate the soule from her loved Christ Iesus. And as the Bridegroom himself rejected a great Apostle with the title of Satan, when he dissuaded him from expressing his love to his spouse



spouse by dying for her, so the spouse her selfe is angry, when she is dissuaded from expressing her love to her best-beloved in the sufferings of love. One while being threatned with a fiery furnace, she saith, *O King we are not carefull to answer thee in this matter, but bee it knowne to thee, wee will not serve thy gods, nor worship thy golden image.* And another while, at other threats, *We cannot but speake the things that wee have seene and heard.* And again, when danger was denounced

Dan. 3.

Acts 4. 17.  
18.

ced, and friends dis-  
swaded: *I am ready not*  
*to be bound onely, but also*  
*to die for the name of the*  
*Lord Iesus.* Thus may  
bee scene, not onely  
what pleasures, but  
what power and might  
doe accompany and  
blesse the labours and  
sufferings of love: love  
delights in doing and  
suffering; yea it is an-  
gry when it may not be  
suffered to suffer: And  
as opposition riseth a-  
gainst it, so it riseth a-  
gainst opposition, yea  
it riseth by it, untill it  
rise above it.

Acts 21. 13

But besides the u-  
suall

suall pleasure which love takes in suffering for the beloved, there are unusuall and extraordinary comforts allotted to the sufferings of love. When the Bride suffereth most for her love to the Bridegroom, the Bridegroomes love must needes be most increased to the Bride; and consequently the fruits & benefits of his love. Therefore there being an hundred-fold gaine promised in this life to the sufferings of love, the more those sufferings are, the more hundred

Mark 10.  
30.

hundred-folde is that  
 gaine which is promi-  
 sed to them. Besides,  
 the Bridegroom seeth  
 that the Bride hath  
 then most need of com-  
 fort, helpe and supply,  
 when for his sake she is  
 in most distresse: and  
 therefore hee that is a  
 present helpe in trou-  
 ble, cannot but be a  
 greater helpe, in a time  
 of greater trouble; for  
 hee fitteth the measure  
 of his helpe to the mea-  
 sure of her trouble.  
 Hence it ariseth, that  
 there is a peculiar  
 height and abundance  
 of consolations, which

E

none

Hous, F.



2 Cor. 1.5

none can attaine unto,  
 but those that have a  
 speciall height and a-  
 bundance of tribulati-  
 ons. For this propor-  
 tion the Apostle ac-  
 knowledgeth when he  
 saith, *As the tribulati-  
 ons doe abound, so doe the  
 consolations.* Thus is  
 there continuall gaine  
 in the sufferings of  
 love, and great gaine  
 in great sufferings; thus  
 is the soule made a con-  
 querour and gainer in  
 all labours, and losses,  
 and crosses, through  
 him that loveth her.  
 What she loseth in the  
 creature, she hath re-  
 payed

payed with great advantage in the Creatour: what she loseth in brasse, she hath repayed in golde, not barely value for value, but weight for weight: yea the weight of the worse is farre exceeded by the weight of the better; for it is but a light affliction, and it is an exceeding weight of glory, and parts of this weighty glory the soule now receiveth aforehand as earnest of the whole; and having received them, she doth now rejoyce, (even through manifold ten-

2 Cor. 4. 17

E 2 tations

1 Pet: 1.

tations of crosses and losses) with a joy unspeakable and glorious. Her finite, measured, and utterable tribulations are overweighed with joyes unspeakable; and that they are so, we see it in the effect of them; because the soule despiseth the sufferings for the joyes: yea the sufferings are so overcome by the joyes, that the sufferings doe not turne her joyes into sadness, but the joyes turne the sadness of the sufferings into joy; for she rejoyceth in her sufferings.

phil: 2. 17.

1 Thes: 1.

6, &amp;c.

Lastly,

Lastly, the soule is a great gainer after the worke; for the greatest gaine of the soule is at the end of all her labours: there is a time comming when shee shall rest from her labours; but when shee rests from them, they shall not rest from following her, for follow her they shall into heaven, and blesse her with eternall joyes. Yea the more shee hath laboured and suffered, the more shall she be blessed and glorified. The more afflictions, the more weight of glory,

Rev: 14. 13



2 Cor. 9. 6.

for the harvest will answer the sowing; the present sowing in teares shall be followed with a proportionable harvest of joy; so that he which loveth sparingly shall reape sparingly, and hee that soweth plentifully, shall reape plentifully.

Vpon the consideration of these three-fold gaines annexed to the labours and sufferings of love, here ariseth a just reproofe of those contemplative men, who by neglecting or rather excluding

ding these labours and sufferings, doe neglect, & shut out these gaines. They would presently be at rest, and presently would have nothing but rest and enjoying; but it is utterly a fault and a losse to separate mystical Divinity from practicall, for howsoever they may be distinguished, they may not be separated; each having his turnes, and each giving hand to other, and strengthening one another. *The joy of the Lord is our strength,* and it strengthens us for something to bee  
E 4      done

Nehem. 8.  
10.

done or suffered, and again these labours and sufferings doe increase the joy, for as the tribulations doe increase, so doe the consolations. True it is that the minde of man would presently bee at his workes end, and having received joyes, spend the whole time in gazing on them, tasting of them, or in recalling the tastes and images of them: But too much enjoying is a losse of enjoying; for it looseth all those gaines (formerly mentioned) annexed to doing and suf-

suffering. For if a man will onely busie himselfe in tasting present joy, how can he expect those joyes that are sent to prepare unto labours? or those that accompany labours? or finally, (which is of most weight) those infinite, and unmeasurable, and exceeding joyes, which in the life to come are to follow afflictions and labours? Will God give joy to enable us unto services, when he seeth hee cannot have the services for which hee gave the joyes? Can we looke

Es

for



for an abundance of consolations, when we exclude the abundance of tribulations to which these consolations are annexed? Or can wee looke for that exceeding weight of glory, which shal follow light and momentany afflictions, and yet utterly refuse that light affliction which worketh this glory? Surely whosoever thou art that thus doest, thy losse hereby is manifold, but especially greatest in turning thy seed-time into harvest, and in eating up thy feede: thou makest the  
the

the time of sowing to be the time of reaping; yea thou eatest up thy feede, which being sowne, would have given thee an ensuing harvest. True it is that ioyes are given thee here, and they are given thee to be enjoyed; but even this enjoying is but a sowing; for thereby are sowne in thee new supplies of faith, hope, and love, and of all spirituall strength, even the seeds of future active and passive services. Thou art by these joyes mightily encouraged, forti-

fortified, and enabled  
to an unwearied indu-  
stry in the labours of  
the Lord, since by this  
which is paid thee in  
hand, thou seest, and  
feelest, and tastest, that  
thy labour is not in  
vain in the Lord. Thou  
doest not receive thy  
earnest-penny to bee  
still gazing on it, much  
lesse to bound thy  
thoughts with it, or to  
thinke thy selfe rich e-  
nough in it, but thereby  
to be drawne on to a  
cheerful running in the  
race, that leadeth to the  
infinite treasure which  
is in heaven, whereof  
this

this penny is an earnest. Wherefore if any man will set up his rest in present joyes, and speake of building Tabernacles in them, let him know what was said of him that said so, and see whether the same agrees not also to another that saith the same agrees not also to another that saith the same, *Hee wist not what he said.* Surely this is not our rest, neither have wee here a continuing City, but wee seeke one to come: our Sabbath here is but one day in seven, but the

Luke 9.33



Heb. 4. 9.

Vers. 6, 11.

the eternall Sabbath  
commeth not, untill we  
be past the workes of  
the fixe dayes. There  
remaineth a rest to the  
children of God, and  
that which remaineth  
is not presently. There-  
fore seeing that rest re-  
maineth, let us labour  
to enter into that rest:  
let us enter into this  
rest, by labour, not by  
rest: or if by rest, by  
that rest, which encou-  
rageth and enableth us  
to labour. Having eaten  
with *Elias*, let us walke  
with *Elias*, having ta-  
ken the earnest, let us  
doe the worke, having  
eaten

eaten Manna , let us walk on to *Canaan*. Let us not grow restive by that which was given to make us active ; neither let us looke to tie these joyes together in this life of action ; which are therefore intermitted , that there may be times for action, as well as for enjoying. Therefore if Iesus doe sometimes vanish out of sight, and withdraw himselfe into heaven, imagine you heard the Angel saying unto you, *Why stand ye gazing into heaven? The same Iesus which is taken*  
up

Acts i.

up from you into heaven,  
shall so come as yee have  
seene him goe into hea-  
ven. He hath times of  
going, and times of re-  
turning. He hath visi-  
ted thee, and is gone  
out of sight, expecting  
the fruite of his former  
visitation. As thou hast  
seene him going, so  
thou shalt see him com-  
ming; when thy worke  
is well done, hee will  
come and comfort, and  
encourage thee to the  
worke that is to bee  
done. But still remem-  
ber that his best com-  
ming is his last com-  
ming: then will hee  
come

come to thee, and cause thee to come to him, and this comming together shall be without any more going asunder. Then shalt thou rest, and onely rest, for even thy actions which now are labours shall then be rest. And then shall it be no grieve of heart to thee, that thou hast had here interpositions of labours betweene thy rests, since these labours here shall there be turned into the joyes of a rest eternall. Neither shall it be a grieve of heart to thee then, that thou hast had  
some



some abatements here  
of a temporall rest,  
when those abatements  
have beene occasions  
of increased degrees in  
a rest and glory everla-  
sting. Thou shalt have  
thy joyes increased ac-  
cording to the increase  
of thy labours, for thy  
works shall follow thee;  
and if they follow thee  
in abundance, they shal  
bee followed with a-  
bundance of joyes. If  
thy labours have made  
thy five talents to bee  
ten, thy Lord shall  
make thee Ruler over  
ten Cities: and then  
shalt thou finde it best  
to

to enjoy most in the place of most enjoying. And surely that must needs be the place of most, and best enjoying, where both soule and body are enlarged and clarified to the greatest capacity of enjoying; and where this greatest capacity doth meete with the greatest perfection, and fulnesse of joy. And this fulnesse of joy is at that right hand, where the Bridegroom fit-teth preparing a place for his Bride: And into that place of fulnesse of joy shall this husband receive

receive his wife, having passed through the labours and sufferings of love, and there they shall be changed to her into large, full and everlasting joyes.

C A P. V.

*The Spouses estate in deserts though seemingly miserable, is indeede profitable.*

**T**H E Spouse of Christ is now willing to labour, and to suffer for her husband, yea contented that sometimes joyes be intermitted

termitted for labours  
and sufferings, which  
hereafter shall be ex-  
changed into full and  
eternall joyes: But this  
she is both willing and  
able to doe through her  
Christ that strengthens  
her, and she is conten-  
ted to doe it, so that he  
be ever with her, thogh  
not stil smiling and em-  
bracing, yet still sup-  
porting and strengthe-  
ning her: But shee  
heares, and shee sayes  
she feeles, that some-  
times hee withdrawes  
himselſe, and then her  
heart is full of woe, e-  
ven of *Woe to her that is  
alone.*

Eccles. 4. 10



alone. She hath left all things for him, for that shee knew to bee the price of him, and she thought him well worth it; but now he for whom she hath left all things, hath left her, and so she is left of him and all things. Yea he seemes not onely to leave her, but to send terrours to her, even terrours without and terrours within. Within, the remnants of the olde husband stirre up the loathed images of the olde, not love, but lust; and though the head of this serpent be broken,

broken, yet the end of  
it will still be moving.  
And while she sees no-  
thing but these ugly  
shapes in the dark night  
of desertions, she is af-  
frighted at them, and  
at her owne estate, for  
now she thinkes this to  
be her true and onely  
estate, because she sees  
no other but this. And  
without the old enemy  
of soules, and the first  
curst marriage-maker  
betweene the soule and  
sinne, renewes his olde  
businesse, and would  
yet againe make a bad  
match betweene the  
dying olde man, and a  
living

living soule. And when hee cannot bring the soule to consent, he will will perswade her that she hath consented, and strive to make her beleeve that shee hath done it, even because he cannot prevaile to make her to doe it. He would have had her to perish by giving her consent to sinne, and seeing he cannot doe that, he will strive to destroy her, by this desperate thought, that she is nothing but sin, and nothing else shall be, seeing she is forsaken of him, who onely takes

takes away both the  
guilt and reigne of sin.  
And thus being filled  
with bitternesse, if she  
looke out to men for  
comfort, there she finds  
many miserable com-  
forters that wound and  
smite her, and if shee  
meete with that one of  
a thousand, that speakes  
right words, and tells  
her true comforts, yet  
while the inward Com-  
forter is wanting that  
should turne the words  
into deedes, they re-  
maine bare words, and  
are like the white of an  
egge, that hath no taste  
in it. For the soule  
F sayes

Iob 6, 6.



Ruth 1.20.

sayes still, *Call mee not Naomi, but Marah:* for my Lord hath dealt bitterly with me. Yet still she lookes out for her husband, but sees him not: shee calls to remembrance his former loves, that so shee may enjoy him in the representations of her former enjoyings. But then a world of fleshly and fearefull thoughts rush in upon her, and with a cloud cover that sight of him which memorie would give her: and if she yeeld not to them, she is vexed with importunity; and if she yeeld to thē, she is vex't with guilt & self-accusa-

tion: the Tempter buffets her with sharp and thornie temptations, to drive her to yeeld; and when shee yeelds, hee buffets her with fearful accusations. Now what can bee added to her misery? Her best friend is gone from her, and her worst enemies are round about her; yea her best friends seemes to have surrendred her into the hands of her worst enemies; for shee feesles a mighty force of her enemies, but no strength of her beloved. Therefore her heart failes her, and shee thinkes that shee

Cant. 5:

hath wholly lost both  
her selfe and him. I  
opened (saith she) to my  
beloved, but my beloved  
had withdrawne himselfe  
and was gone; I sought  
but I could not finde him,  
I called him, but hee gave  
no answer. The watch-  
men that went about the  
City, found me, they smote  
me, they wounded me.

But yet be of good  
comfort, thou wearie,  
wounded, and distres-  
sed soule: thy husband  
is a God that comfor-  
teth the abject, that  
makes light to shine  
out of darknesse, that  
gives refreshing to the  
weary

weary and heavie-laden, that brings life out of death. Thy Lord hath called thee as a woman forsaken, and grieved in spirit, and as a wife of youth, when thou wast refused, saith thy God. For a small moment hath he forsaken thee, but with great mercies will hee gather thee. The mercies of God, even when they seeme to faile thee, then doe they gather thee; yea they gather thee by their seeming to faile thee. Thy husband is God, and God is love, and

Esay 54.  
6,7.



Rom 8.28.

love doth ever good to the beloved. Yea thou lovest him, and he hath told thee that all things shall turne to good to them that love him: therefore even these desertions, though never so dreadfull and discomfortable, the almightinesse of Gods love shall make usefull and advantageable.

This is so true, that many of these uses and advantages may particularly be named; and I doubt not but thy husband himselfe will teach them to thee experimentally; yet because

cause while the cloud  
of desertion is upon  
thy soule, she can hard-  
ly see by her owne  
light, another that hath  
light for the time,  
(though perchance  
clouded himsele as  
much or more another  
time) may tell her what  
hee sees by his light.

And indeede when the  
soule is in the darke,  
and her owne light  
shines not, she may doe  
well to get a guide, and  
to take heede to bor-  
rowed light, untill the  
day dawne, and the  
day-starre arise in her  
owne heart.

A first advantage then, that may come to the soule by the desertions of her husband, is by desertions to prevent desertions: for by loosing him shee may learne not to loose him, and by the miseries of her former ill keeping him, learne hereafter to keepe him better. Perchance thou wast too careles in holding him when thou hadst him, or in admitting him when he came to visite thee, and to bring these thy faults to remembrance, that by remembering them thou maist amend

amend them, he is now gone from thee. Remember whether thou didst not heare such a voice as this; *Open to me my sister, my love, my dove, my undefiled; for my head is filled with dew, and my lockes with the drops of the night.* Remember also whether this was not thy answer: *I have put off my coate, how shall I put it on? I have washed my feete, how shall I defile them?* Thou hadst taken up some rest in the flesh, and hadst put thy selfe into a method of ease, and then it was a

Cant: 5.2.



marring of thy method, and a fowling of thy feete, to step into any action or passion for thy beloved. Hee that was thy true happinesse, was growne very cheape to thee, and thou wast content to part from him rather than to give the price of a little paines for him: And art thou not well worthy to lose him, whom thou thoughtest so little worth the keeping? But now thou art put to learne the value of him by absence, whom thou didst so much undervalue

dervalue being present.  
 And when by absence  
 thou hast learned this  
 lesson, thou hast gai-  
 ned more by absence,  
 than thou wouldest  
 have done by presence;  
 for thou hast gained  
 the true valuation of  
 thy Lord by absence,  
 which through thy  
 fault and frailty thou  
 forgatest in his pre-  
 sence: & so by this first  
 gaine thou shalt come  
 to a second; for by ab-  
 sence thou shalt gaine  
 his presence. For ab-  
 sence having taught  
 thee truly to value him,  
 and accordingly to de-  
 fire

fire and thirst after him, and to give him due entertainment, when he comes hereafter and offers his love unto thee; then shalt thou by this benefit of absence, come to enjoy his presence. Thy fullnesse brought thee to hunger, and thy hunger now brings thee to fullnesse; for he filleth the hungry with good things, and the full he sends empty away. He will fill thee not onely with good things, but with goodnesse it selfe; for he wil fill thee with himselfe, and hee is good-

goodnes: yea thou shalt yet have a farther gaine by this absence, for when he comes againe, thou wilt holde him faster, and keepe him surer, and so enjoy him nearer & longer. Now thou wilt embrace him, and cleave to him, and winde thy selfe about him, and when thine eye sleepeth, thy heart shall wake, that thou maist still keepe his presence, whose absence was so bitter unto thee. Thou wilt bring him into the chamber of the soule, and binde him with the cords



cords of love, thou wilt  
claspethy affections a-  
bout him, and hold him  
fast that hee may no  
more escape from thee:  
And being thus bound  
by the cords of love,  
and love loving to be  
bound by love, hee  
willingly abides in the  
bands which hee lo-  
veth : for both love  
and faith are mighty  
with the Almighty,  
and make the spouse an  
*Israel*, even a prevailer  
with God. Shee that  
loveth Christ much,  
may embrace him  
much, and kisse him  
much, and holde him  
much ;

Gen. 32. 28  
Luke 7. 37

much; and if any man  
doe trouble her, hee  
himselſe will ſay, *Why*  
*trouble yee the woman?*

Matth. 26.  
10.

And thus thrives the  
Spouſe by her loſſes,  
while by loſing her  
huſband for a time,  
ſhee loves him better,  
and being returned, en-  
joyes him the more,  
and holdes him ſtron-  
ger and longer.

But ſecondly, there  
is yet a farther uſe and  
benefit of deſertions.  
For it may be thou haſt  
gone beyond neglect  
of thy beloved, and  
haſt proceeded unto  
ſome offensive, croſſe  
and

Hous, F.

and contrary carriage toward him ; thou hast entertained some thought, purpose or act, which hee cannot endure, and then it is best both for him and thee, that he hide himselfe from thee. If thou come once to entertaine his enemies, and to lodge them in one roome with him, how canst thou expect but that hee should leave that roome, since there is no agreement betweene light and darknesse, betweene Christ and Belial? And surely hee should neither regard

gard him selfe, nor thee,  
if hee should give thee  
his loves, when thou  
entertainest his ene-  
mies. For since thy  
husband is thy happi-  
nesse, the enemies of  
thy husband are the e-  
nemies of thy happi-  
nesse, and so both his  
and thine enemies.  
Therefore is it good  
that thy friend should  
a while goe aside,  
when that thou grie-  
vest him, and hurrest  
thy selfe by the enter-  
tainment of his and  
thine enemies. And  
while thus hee is hid  
from thee, and thou art  
left

Hous, F.



left to those enemies  
whom thou hast enter-  
tained in stead of him,  
thou maist learne what  
odds there is betweene  
a friend and an enemy;  
and what a folly it was  
to grieve him that lo-  
ved thee, by loving  
them that hate thee.  
Thou hast perchance  
had a touch with thy  
olde husband the flesh,  
and jealousie, (which  
is the rage of a man,  
much more of a man  
that is a jealous God)  
is angry with thy who-  
rishnesse, and puts a  
day of wrath upon  
thee, wherein he seemes  
not

Prov. 6.34.

not to spare thee.  
Therefore thy conscience is let loose upon thee, and it teares thee to peeces, it breakes thy bones, and grindes thee to powder. Satan also who tempted thee hath leave to set upon thee, and to teare thee with vexations, whom he had seduced by tentations. And now art thou left as it were wholly in hell, who wouldest entertaine a peece of hell into thy heaven. And indeede it is both a just and mercifull dispensation to tyre thee with thine owne

owne wayes, to make  
the flesh to come out at  
thy nostrills, to make  
thee weary of thine e-  
nemies, and to make  
thee long, and looke,  
grone, and cry for thy  
friend whom thou hast  
grieved, and driven  
out of thy sight. There-  
fore is heaven shut up,  
and become as brasse  
unto thee, and hell hath  
enlarged her mouth to  
swallow thee: yea thou  
art like *Jonah* in the  
belly of hell; thou art  
like *Nebuchadnezzar*  
cut downe by the com-  
mandement of the ho-  
ly one, and driven a-  
way

way from men to the  
beasts of the field; thou  
art like *Sampson*, when  
his lockes were cut off,  
the good Spirit leaves  
thee, and the evill Spi-  
rits like Philistims are  
upon thee.

But hath God for-  
gotten to be mercifull?  
and hath he shut up his  
tender mercies in an e-  
verlasting displeasure?  
Will hee breake the  
bruised reede, and deli-  
ver up the soule of his  
Turtle into the hands  
of her enemies? Nay,  
wee shall not die O  
Lord; *Thou hast ordai-  
ned them for judgement,*  
and

Hab: 1, 2.



and O mighty God thou hast established them for correction. The enemies of the soule are suffered to scourge her for loving her enemies ; so to beate that love out of her, and to beate her into that olde love from which in some great degree shee was fallen. Thus is she beaten by her enemies from her enemies, and the stripes sent her from her friend, bring her backe to him that sent them. Shee had grieved the spirit of her beloved, and by the grieve of her owne spirit

rit shee now learns  
what the grieve of a  
grieved spirit is, and  
thereby learns to  
grieve him no more.  
Hereupon she resolves  
to cast out whatsoever  
hath offended him, and  
to put on that single-  
nes and purity of soule,  
which makes her one  
for one, and one fitted  
by holinesse for that  
one who is holy. She  
will be his alone, whose  
alone she is, and from  
henceforth shee will  
scorne and hate any  
sinne that will offer to  
bee a rivall with her  
wellbeloved, and espe-  
cially

cially that sinne, whose rivalry hath lately cost her so deare, as the losse of his familiarity. And the soule being thus washed and trimmed by repentance, holy resolutions, and renewing her covenant, the bridegroom of the soule appeareth to her againe, and giveth her his loves. And now is she like a garden watered after a scorching heate; the heate being overcome by moisture, makes her more flourishing, and more fruitfull: the belly of hell having vomited up

up the soule of a Saint,  
(because it could not  
digest her) shee then  
runnes much more rea-  
dily in the wayes of  
Gods cōmandements.  
The stumpe of the tree  
(for it was not pulled  
up by the rootes) sprin-  
geth and flourisheth a-  
gaine being watered  
with the dew of hea-  
ven, and is more glori-  
ous than before by a  
greater acknowledge-  
ment and glorifying of  
the Lord of glory. The  
haire (for it was onely  
polled) groweth again,  
& so doth the strength  
of the spirit, and grea-

G

ter



ter exploits are done against the enemies of the soule, than ever before. For the soule having beene long kept fasting, feedes more heartily on the bread of life; and this being the true bread that strengthens the heart of man, the more feeding on it, the more strength of heart: A long drynesse of spirit hath made her very thirsty, and the more thirsty she is, the more doth shee drinke of the waters of life; and the more shee drinkes of life, the more lively  
and

and active shee is. The late breach of love increaseth her love, and by love her union with her Lord and husband: and the increase of that union is the increase of holinesse, and happinesse.

There is yet a third profit by spirituall desertions, and it is the preventing of pride, which usually ariseth upon spirituall revelations, or any other excellencies of the spirit.

It is a precious and a glorious thing to know the counsels of heaven, and the secrecies of

G 2 that

that kingdome , and  
these mysteries doth  
the husband of the  
soule often reveale un-  
to her in the bed of  
love. There is a secret  
murmure of things in-  
utterable, and then the  
soule wonders at the  
deepe wisdom, and  
unspeakeable truthes  
which are discovered  
to her : yea anon she  
wonders at her selfe,  
and her owne happi-  
nesse, because they are  
discovered to her. But  
then the flesh, which is  
apt to swell upon the  
apprehension of any  
honour or eminence,  
steps

steps in too often, and puts his swelling into the soule ; and then the thoughts of the soule are changed : For whereas before shee was a spirit that did magnifie the Lord, and rejoyced in God her Saviour, because to her lowlinesse hee shewed high and great things ; now shee rejoyceth in her selfe , because of that which she hath received , even as if she had not received it. She growes proud against the giver, even by his owne gifts, and boasts of a selfe-sufficiency,



2 Cor. 3. 5.

Rev. 17.

Rev. 3.

even against him from whom her sufficiencie came, and without whom she hath no sufficiency. Accordingly as she changeth her thoughts, so she changeth her voice; for now she speakes in the language of *Babel*, *I sit as a Queene*; and of *Laodicea*, *I am rich, and have neede of nothing*. But indeed this riches is the true way to poverty and nothing. For the foule being once rich in her owne opinion, turnes her eyes from her husband, that onely gives her true riches, and

and so lookes from  
riches unto poverty.  
And againe, her hus-  
band seeing her rich in  
her owne opinion,  
strips her, and sends her  
naked and empty away.  
But what a folly and  
madnesse is it in the  
soule, ( though indeede  
very agreeable to the  
blinde flesh that mad-  
deth her ) to thinke  
highly of the secrets  
and mysteries revealed  
to her, and withall to  
stoppe the current of  
such revelations? For  
thus she doth by tur-  
ning away the face, and  
turning the backe unto

the revealer. But on the other side, it is a great mercy and favour in the revealer, to stop his current of revelations, yea to send some spirituall affliction and desertion in stead of them, to prevent or amend this turning away of the soule from her husband the giver, because of his gifts: For thus by a short absence of both, she may recover both the sooner, and keepe them the longer; but if shee should have that which she will abuse, the having of it would cast her

---

her into the danger of  
a greater and a longer  
losse. If the Moone be-  
ing full, should grow  
proud in her fulnesse,  
and out of that pride  
neglect the Sunne, not  
caring though the earth  
did ever keepe him out  
of sight, were not this  
a way by the pride of  
her light to bring her  
to an everlasting dark-  
nesse? And were it not  
farre better for her,  
that the Sunne by some  
short eclipse and inter-  
position of the earth,  
did shew her her owne  
darknesse being with-  
out his light, that so

G s

she



she may the more steadily and continually be lightened by a steadfast and continuall looking on him, from whom her light cometh? And thus indeede doth the husband and Sunne of the soule. Having sent light, hee sends also some turne of darknes, that by a short darknes he may prevent a longer, and that by darknesse hee may send a greater light. Having visited the soule with his graces, hee gives a medicine and preservative against pride, the poyson

poyson of grace, and a  
restorative to humility  
the forerunner of grace.

Humility is the bed,  
wherein the Bride-  
groome lyes downe  
and rests with the soule:

*With whom shall I rest,  
saith hee, but with the  
humble & contrite soule?*

Wherefore let the soule  
account it a benefit,  
when this bed is made  
by some spirituall af-  
fliction; for the King  
of grace and glory is  
shortly comming to  
lodge with her in some  
gracious visitation; he  
that giveth grace to the  
humble, will visit her  
with

Esay 66.  
1,2.

nous, F

with abundance of consolations; he will give her his loves, and his loves shall againe tell her his counsailes: And then shalt thou account thy selfe a gainer, if affliction and desertion have beene so great as to bring forth a great humiliation, for a great humiliation shall bee followed with a greatly gracious and glorious visitation.

Fourthly, these desertions are profitable to try the truth of our love; and the tryall of our love shewes us the faults of it, and by shewing

shewing them calls upon us to amend them. The husband of the soule will see whether his spouse love him with the love of a wife, or of an harlot. The love of an harlot loveth a man onely for his gifts, and so in truth loveth not the man, but the gifts. And though this be secretly true, when by outward fashion she seemes to love him, yet it is manifestly true, when the gifts cease, for then her love to the man also ceaseth. But the true wife loveth her husband, even for him-



himselfe, and by himselfe, shee loves him without gifts, yea she loveth his gifts for his sake, for she would nor take the same gifts from another man.

Yea the true love of a wife goes some degrees farther; for shee doth not onely love her husband when hee gives no gifts, neither doth shee onely love his gifts for his sake, but she loves him when he is absent from her, even when she is without both his presence and his gifts: for even then the memory of him

him is precious to her, shee calls to remembrance his perfections, his vertues, and his loves. And yet the true love of a wife goes farther; for she loves her husband, even when hee chides her, and is angry with her, though in that case an husband seemes to be more absent being at home, than an husband pleased being from home. All these doth the true spirituall love of the spouse performe unto Christ, and Christ delights to see them performed. Christ Iesus loves

Ioh. 15.13

loves his wife with a true love, for he hath laid downe his true his true blood and life for her. *And greater love hath no man, than he that laid downe his life for his beloved.* Now Christ thus truly loving his wife, hee expects a returne of true and unfained love from his wife: And that it may be tried to be true, or amended and made true if it be not so, these tryalls are sent to her in these desertions.

And indeede in most of these degrees of love are we often faulty, the  
flesh

flesh having often too great a part and influence in our love. For the flesh as mainly for things present and palpable, and like *Thomas* is wholly for seeing and feeling. And hence it is that our love dotes so much on the gifts of Christ Iesus, that it cooles even to Christ Iesus himselfe, without his gifts. Wee are all for Christs light, and knowledge, for his kisses and embracements, for his hony and his wine, for his sweetneses and ravishings : and without these Christ is



a dry and loathed husband, as *Manna* to the fleshly *Israelites* was a dry and loathed food. But when it is so with us, how farre are we short of those higher degrees of love, even of that love that loveth Christ being absent and hid out of sight, or that loveth him being present in that utmost absence of anger, chastisement, and seeming enmity. How farre short are we of that *Canaanitish woman*, that kissed his rodde, and made love out of those reproaches, whereby  
Christ

Mat. 15. 27

Christ seemed to drive her away ? But since it is so, is it not high time for Christ to remove his gifts, to whom our hearts are removed from Christ, that so our hearts may againe be removed to Christ from them? It is a right proper cure of this adulterous love, to remove those things with which love did adulterate, that so the right object of our best love may bee sought and found, and constantly proposed. And surely this cure is profitable to our soules, as it is pleasing

pleasing also to the husband of soules, for by it Christ hath more interest in the soule, and the soule in Christ. And if this be the fruit of desertions, then art thou againer by desertions.

But that thou maist be sure to gaine by them, be sure to learne that which they teach thee: they teach thee that Christ is better than his gifts, and that Christs love is better than the gifts of his love. Therefore learne especially to fasten thy love on Christ, and  
next

next on his love; and  
thinke thy selfe happy  
enough in having the,  
though thou hast no-  
thing but them: yea  
know also that thou  
hast them, even when  
thou hast them not;  
they are thine when  
thou seest or feelest not  
that they are thine. He  
and his love see thee,  
when thou seest them  
not, yea they love thee,  
when thou feelest them  
not; and he and his love  
are better than the see-  
ing and feeling of him  
and his love; and it is  
better for thee that  
they are thine, than that  
they



they doe appeare to be thine. Yea, it is good for thee somtimes, that they do not appeare to be thine, that thou maist love them better then their appearing to be thine; and this love do thou learne even from their not appearing.

Yea farther, Christ and his love are thine, even when he chideth and chastiseth thee, for it is his very love that chideth and chastiseth thee. And he doth it to purge thy blemishes, to trie and exercise thy vertues, and amonge others, this excellent love

love which loveth him  
chastening. Therefore  
though he kill thee, do  
thou trust in him and  
love him, for *Hee* that  
*loveth thee so, that hee*  
*gave his owne life for*  
*thee*, may well be trust-  
ed with thy life. For his  
owne life was infinitely  
better then thy life; &  
hee that gave so preci-  
ous a life for thy good,  
will not take so meane  
a life from thee but for  
thy good. Hence it is  
that even by *loosing thy*  
*life thou shalt finde it,*  
and thou shalt finde it  
with him, for whom  
thou loosest it, for  
thou

Col. 3.3.

thou shalt finde it *hid with Christ in God*. And when Christ which is thy life shall appeare, the shal this hid life appeare with him; but not such a fraile, and base life as that which thou gavest for him; but a glorious, immortall, and incorruptible life, shall that be which he will give unto thee. Therefore at all times and in all estates, even in darkest desertions, and greatest sufferings, trust him whose love turnes all things to good, unto his beloved, even death unto life.

For

For bee thou assured  
that this Almighty hus-  
band, out of this eater  
will bring meate, and  
out of this strong one  
will bring forth sweet-  
nes. He himselfe broke  
the gates and barres of  
death, and carried the  
away, and so made a-  
way open for us to e-  
ternall life. He quicken-  
ed himselfe whē he dy-  
ed an universall death,  
even when all our  
deaths were included  
in his death. And as we  
all dyed in his death,  
so in his quickning &  
rising, doe we all rise a-  
gaine; as the universall  
H death



death of the head is given particularly to all the members, so shall the vniverfall Resurrection of the Head, be also particularly communicated to the members. Much more easily in the desertions of this life, which are a kinde of sownings and seeming deaths, will he give thee life againe, when thou hast learned by them that which thou wouldst not learne without them. When thou lovest Christ alone, when thou lovest him hiding himselfe, & chastising thee, then he  
that

that said to the woman;  
*O woman great is thy  
faith, be it unto thee even  
as thou wilt:* He will say  
to the Spouse, *O wo-  
man great is thy love,  
be it unto thee as thou  
wilt.* Thou willest him  
most, be it unto thee e-  
ven as thou wilt. For  
when thou willest him  
most, thou shalt have  
him whom thou willest  
most; he will come un-  
to thee, yea hee will  
come much unto thee,  
and thy latter end shall  
be more then thy begin-  
ning. By wanting him,  
shalt thou have him  
more, then thou hadst

H 2      before

before thou wantedst him, because by wanting him, thou dost love him more, then thou didst when thou haddest him.

Fifthly, these Deser-  
tions are profitable to  
the Soule, by teaching  
her patience; and by  
making patience to  
bring forth her kindly  
fruites wayting and at-  
tendance. The husband  
of the soule is a King  
of glory, and he will  
sometimes expect the  
honour, and service of  
patient attendance. He  
is a free agent, and his  
Spirit *bloweth when*, as  
well

well as *where he listeth.* John 3. 8.

And to a free agent there is due a waiting patience: He that gives freely, gives when himselfe will give, and not still when the receiver will have. In this case, he will answer his Spouse, as hee did his Mother, *Woman, my houre is not yet come.*

John 2. 4.

There are times and tides, wherein the spirit moveth; as it is said of Sampson, *The spirit of the Lord moved him at times in the campe of Dan: The Angel of the Lord, not alwayes, but at a certaine season*

Judg. 13. 25.

John 5. 4.

H 3      went

rous, F.



Pfal. 123. 2

Pfal. 37. 34

went downe and moved  
the waters. Now these  
times and seasons are  
in his owne hands, and  
it is not in the foules  
power, to know and  
appoint them. There-  
fore *as the eyes of the  
handmaides are to the  
hands of her Mistresse,*  
so must the eyes of the  
spouse be to her Lord,  
untill hee regard her.  
Her part is patience and  
attendance, and the pa-  
tient abiding of the righ-  
teous shall not perish for  
ever. When the soule  
hath submitted her will  
unto his will, the Lords  
houre wil shortly come  
wherein

wherein the water shall be turned into wine, the water of colde desertions, into the warming and comfortable wine of joyfull visitations. When thy Lord hath the honour and service due to a most free and wise giver; then shalt thou have the crowne of thy patience and attendance. For God hath given his word, that *those which honour him he will honour*: and againe, *Waite on the Lord, and commit thy way to him, and he shall bring it to passe*. A blessed waiting which honoureth

H 4 the

1 Sam. 2.  
30.

Psal. 37.

ious, F.

the Lord, and bleſſeth his handmaid : and a bleſſed abſence, that procures this waiting which draweth his preſence, accompanied with bleſſedneſſe.

But take heede that thy patience be not the effect of dulneſſe or neglect, nor a cauſe of idleneſſe: be not patient in the abſence of thine huſband, becauſe thou careſt not for his preſence: deſire his preſence above all earthly joyes, and the ſhining of his countenance above all corn and wine. But let thy patience be meereſly

meerely grounded in a  
 submission to his will;  
 and let his will be the  
 cause that thy will is  
 content to want that  
 which above all the  
 world it desireth. And  
 this desire thou maist  
 expresse in prayers,  
 praying to drinke the  
 cuppe of salvation, as  
 Christ prayed not to  
 drinke the cup of his  
 passiō; but with Christs  
 reservation, even with  
 a will submitted to the  
 will of God: Not when  
 I will, but when thou  
 wilt. Thou maist say  
 unto him, *My soule thirsteth for God, even for the*  
 H s living



Pfal. 42. 2. *living God.* And thou  
maist sigh out this lon-  
ging unto thy Saviour,  
& 102. 2. *When wilt thou come unto*  
*mee?* And thou maist  
& 130. 6. looke for him more  
than they that watch  
for the morning, even  
more than they that  
watch for the morning.  
For blessed shalt thou  
be if when he comes he  
finde thee watching;  
that so when he knocks  
thou maist readily o-  
pen, and he may readi-  
ly enter; and that by  
thy slacknesse hee doe  
not turne away to the  
flockes of thy compa-  
nions.

And

And in the second place take heede that thou give not thy selfe over to a desperate idlenesse, to doing nothing, because thou canst not doe as thou wouldest. This were a double offence, both because it is impatience, and because it is idlenesse. This is to cut off the hands because they are feeble, and because the feet halt, to turne them out of the way. But it were farre better to strengthen thy weake hands, and that thou maist doe by exercise, though it be

Heb. 12. 12.

Hous, F.

be but weake exercise;  
and it were better for  
thee to halt in the right  
way, than to runne or  
rest in a false way.  
Wherefore if thou  
canst not doe the high-  
er workes, doe the  
lower; for doing is thy  
way, though thou goe  
but softly in it, but idle-  
nes is a false way. And  
when thy Master, Lord  
and Husband com-  
meth, and findeth thee  
doing according to that  
which thou hast, thou  
shalt be blessed in thy  
deede, by him, who ac-  
cepteth our worke, if it  
come from a willing  
minde,

minde, according to that which wee have, and not according to that which wee have not. If thou art faithfull in little, hee will make thee ruler over much; thy Masters joy shall shortly enter into thee, and thou shalt shortly enter into thy Masters joy. But contrarily looke for no gaine from idlenesse, but the gaine of losse and punishment. Thou maist lose him the longer, the lesse thou doest to please him; yea hee may come unto thee with a rod, when thou



Mat: 20.

expectest him to come with the spirit of meeknesse and consolation. To the workers hee comes with a penny, even with a reward, favour, and a good eye; but to the idlers he comes with a frowne and a checke; *Why stand yee all the day idle?* Rather doe that which may winne him to come, & may please him being come, than by doing nothing keep him from comming, or make him angry when hee commeth. And if thou aske what thou shalt doe; Thy most

most ordinary worke  
is the worke of thy or-  
dinary calling, yet  
maist thou give times  
and turnes to those  
workes that more im-  
mediatly concerne thy  
heavenly calling, even  
such as immediatly call  
for thy heavenly Lord  
to come into thy soule:  
sigh and pray, and reade  
and heare, and by hea-  
venly meditations let  
thy soule be trimmed as  
a bride that lookes for  
her husband: yea with  
thy earthly labours  
maist thou mixe these  
heavenly thoughts;  
thou maist worke and  
sigh,

Rev. 2. 19.

sigh, worke and wish,  
worke and pray in short  
ejaculations: and thus  
working, and thus wai-  
ting, working in profi-  
table duties, and wai-  
ting with submissive  
patience, he that loveth  
both thy workes and  
thy patience will come  
unto thee, and say, *I  
know thy patience and thy  
workes*: yea hee will  
come with such an in-  
crease of grace, that he  
will also say, *Thy last  
shall bee more than thy  
first.*

Finally, these deser-  
tions are advantagea-  
ble to the soule, while  
they

they draw her eye and affection from this place of interrupted joyes, to the place of incessant and everlasting joyes. The Bridegroom here doth but looke in upon the soule at a crany, and the soule seeth him but by glimpses, but there shall she behold him face to face; and this beholding as it is full, so it shall also be perpetuall. The soule is here walled up in an house of clay, and the trafficke betweene her and her husband is but by some chinke which the spirit hath



1 Cor: 15.  
44.

hath bored. But this clay which is now in it selfe nothing but darknesse, and keepes out light, shall hereafter be made all glorious and lightsome; yea whereas the soule is now much carnall, then the body shall be made spirituall: and if the body be spirituall and lightsome, how pure and spirituall shall the soule be which is now a spirit? Surely then shall wee be as it were all eye, even all clarity and purity, and so mostcapable of light and glory: and according to the capacity of  
our

our receiving, shall the light, and glory, and joy of our husband enter into us, and fill us: And of this fulnesse of joy and glory there is no end, no interruption. Wherefore our husband wisely and profitably, drawes us by these desertions, from earnest unto full fruition; from broken peeces to whole and entire joyes. If the soule might still have these glimpses, shee would perchance be contented with them: and this were no other than to be contented with perpetuall

petual! star-light, even  
a light fitted for this  
life of vanity, which is  
but a night, being com-  
pared to the bright day  
of eternity. Yet lying  
in the bed of love, she  
would be content to  
looke on her beloved  
by this lesser light, and  
would not desire the  
perfect day<sup>1</sup>, wherein  
the Sun of glory might  
arise unto her; and by  
a large and glorious  
light, make her largely  
and gloriously to see  
him, who is the foun-  
taine of that large and  
light, by which she see-  
eth him. VVherefore  
this

this lesser light is profitably taken from her, to stirre her up to the seeking of the greater; and her beloved doth chastise her by desertions, to beate her away from resting in lesser, and interrupted joyes, and to beate her unto the seeking of fuller loves, mightier joyes, and everlasting fructitions. And indeede the earnestes should have taught her this lesson, but because they did not, these interruptions are sometimes sent to teach it her. The earnestes should have taught her,



her, to look out for the full exhibition of that whereof they are earnest; but because the soule in stead of looking by them, beyond them, fastens and stayes her eye on them, they are taken from that eye which was unduely stayed on them, that so by wanting them it may looke beyond them, which it should have done, but did not by them. And now the soule seeing that these earnestes are not onely, but drops and parcells of an infinite fulnesse, but withall drops and parcells,

*red forth; and his actions are answerable to his name. As he was annoynted with the oyle of gladnesse above his fellows, so doth he give of his oyntmentes to the Bride which is joyned in communion and fellowship with him. For of his fulnesse doth shee receive; even grace for grace. The pretious Oyntment drops from this head, unto his body, the Church, and thereby she is made all glorious within; glorious shee is now within by grace; and shee shall*  
 I here-

hereafter be glorious,  
both within and with-  
out with perfect glo-  
rie.

Among the bene-  
fites of this glorious  
Grace, wherewith the  
Church is inwardly  
beautified, when the  
Bridegrome visits her  
with his spiritual oint-  
ments, this is a great  
one, that the heavenly  
oyle giveth light to  
the soule: the soule is a  
lamp, & with this oile  
is the Lampe of the  
wise Virgins trim'd,  
and becomes a burn-  
ing & a shining light.  
They have that light  
from

from the bridegroom,  
by which they looke  
out for the Bride-  
groome. The eye salve  
is gotten from Christ,  
by which the eyes of  
the Church being an-  
noynted doe see him,  
and all things that cō-  
cerne him. Spirituall  
things are spiritually  
to bee discerned; and  
Christ and his spouse  
are one spirit, and by  
that spirit wherby she  
is one with Christ,  
doth shee discern spi-  
ritual things. The hus-  
band of the Church,  
is the wisdom of his  
Father, and when wis-



Ioh: 17.14

1 Cor: 1.30

dom goes into a soule  
he giveth wisedome to  
the soule. The Spirit  
by which he enters in-  
to us, taketh of his, and  
giveth it to us. There-  
fore as he is wisedome  
in himselfe, so is he al-  
so made wisedome to  
us, Christ is light, and  
when light and the  
soule are knit together  
by that vnion with  
light, there is a Com-  
munion of light. The  
wine of the Spirit is  
herein quite contrary  
to the bodily wine.  
The bodily wine whē  
it inebriates, darkens  
the understanding, and  
being

being groffer than the soule, casts a mist upon the soule. But the spirituall wine, being purer than the soule, enlightens and clarifies her, and even then when it brings her to an extacie, it doth it, not by the diminution, but by the excesse of light.

Wherefore let the soule make speciall use of this precious light which shineth within her, in the accessses of her husband, let her marke, and learne, and record the discoveries of that light; for a spi-

rit so enlightened will discover more than seven men upon a watch-tower. There are some mysteries and secrets which thy husband wil whisper unto thee by his spirit in the bed of love, and then let him that hath an eare, heare what his spirit saith. But if he doe not speake to thee, doe thou speak to him; know of him those things that are needfull for thee to know, and bring to his light those things that thou wouldest have truly seene and discerned. Goe into this Sanctuary,

ctuary, and there receive Oracles and Answers; for there shalt thou finde resolutions of those things that were before too high and too hard for thee: and when thou hast truly seene them, beleeve them to be that which by this light thou seest them to be, and resolve never to beleeve the flesh hereafter, when it shall put any other shapes upon them. For darknesse puts false and imaginary shapes upon things, but it is light that makes all things truly manifest.

Psal:73.17

I 4

For

Rous, F.



For example, when this light shines in upon the soule, looke out for thy happinesse; and that thou maist finde it, set all things before this light, which are briefly these, The Creatour and the creature, God and the world: and having done this, thou maist plainly see, where is true, solid, and permanent felicity; and where is vanity, transitorinesse and misery: And when thou hast seene it, know it to be the very truth which thou hast seene; and that which is once truth

truth is truth for ever.  
 If thou wantest the skil  
 of truly measuring time  
 and eternity, so that a  
 short life seemes to thee  
 like eternity, and eter-  
 nity lesse than a short  
 life ; when this light  
 shines in thy soule ,  
 bring the life of man  
 and eternity together  
 in one view before it,  
 and thou shalt quickly  
 learne the art of num-  
 bring the few dayes of  
 thy life , and withall  
 thou shalt learne that  
 the dayes of eternity  
 cannot bee numbred.  
 There is not so much  
 proportion or likenesse

I s

be-

Psa: 90, 12

rous, F.

between them, as there is betweene the very lowest and least point of the earth, and the circle of the uppermost sphere. And what thou hast now seene to be true, beleeeve to be true ever, even when this light is so obscured, that thou seest not the truth of it. If thou doubt which is better, the prosperity of the wicked, or the adversity of the godly, bring them before this light, even into the Sanctuary and Temple of thy soule, wherein the holy Ghost dwelleth and shineth;

*Psal. 73.*

shineth; and there shalt thou see that prosperitie ending in a never-ending misery, and that adversity ending in a never-ending felicity. Besides, thou shalt see the prosperity to bee but a light vanity, yet followed with a weighty misery; and thou shalt see adversity to be but a light affliction, yet followed with a weighty glory. And having seene this, thou maist easily judg which is the better, and as they appeare now to thy judgement, such let thy memory present them

2Cor:4.17



Esay 30.21

Psal: 143,  
8-10.

them to thee for ever. If thou art doubtfull of thy way, and thy path seemes to be covered with darknesse, search thy way by this light, for it shall be to thee instead of a voice, saying, *This is the way, walke in it.* VVhen after some darke nights the soule is visited (through the loving kindnesse of her beloved) with these day-springs and mornings of grace, then let her say, *Cause mee to see and know the way wherein I shall walke:* and then, *The good Spirit will leade thee into*

*into the land of upright-  
nesse. If the word writ-  
ten be darke to thee,  
bring it to this light,  
and if it be fit for thy  
measure, and the glory  
of thy Lord, this light  
shall reveale it: For the  
Spirit doth reveale the  
hid things of God. If the  
infidelity of men with-  
out thee, or of thine  
owne flesh within thee,  
cast a mist of doubts  
on the Gospel of Christ  
Iesus, with this light  
beholde this Gospell,  
and thou shalt see in it a  
plot of divine wise-  
dome, and a mysterie  
of high and supernatu-  
rall*

1 Cor. 2. 10

Rous, F.

Iohn 1. 14

2 Cor: 4. 6

Esa: 54. 13

rall truth. Yea thou shalt see the face of him who is the summe of the Gospell, as the face of the onely begotten Sonne of God, full of grace and glory. For God who commanded light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Iesus Christ. It is an ancient promise, *They shall be all taught of God.* And when will God sooner teach than when he visiteth a soule with his spirit, which communicates

cates both his light,  
and his love unto her?  
For both light and love  
are discoverers of se-  
crets: light makes ma-  
nifest things hidde in  
darknesse, and love tels  
counsels unto the belo-  
ved. It is our Saviours  
owne inference, *I have  
called you friends, there-  
fore I tell you my counsels.*  
But remember that the  
knowledge which thou  
learnest from this tea-  
cher of hearts, be laid  
up by thee safe, as a  
precious stocke or tréa-  
sure, and account it  
thy best learning,  
which thou hast learned  
of

Ioh. 15. 15

rous, F.



Pro: 23. 23  
& 4. 12.

of the best Teacher. Having bought this truth sell it not; keepe it, and it shall keepe thee: When thou goest, thy steps shall not be straitned, and when thou runnest thou shalt not stumble: Therefore take fast holde on this instruction, let her not goe, keepe her, for shee is thy life.

Secondly, these seasons of love, are seasons of prayer. If thou want any thing now aske it, for in these heates of love, thy husband will deny thee nothing. These be the times when the spirit moveth

moveth the waters;  
therefore now cast in  
thy petition, and what  
soever grieve it hath in  
it, thou shalt be cured  
of it. Now the King  
holds out his golden  
Scepter, therefore let  
the Queene come in  
boldly with her re-  
quest, though it be for  
a kingdome. Yea this  
King likes it best, If  
thou doe first seeke a  
kingdome: wherefore  
whatsoever thou ask-  
est, be sure to aske this  
kingdome, yea to aske  
it first, and the righte-  
ousnesse inseparably  
annexed to it. It were

Mat. 6 33.

a madnes in thee to offend him by asking a lesse gift, when thou mayst please him by asking a greater, especially, since if thou aske and obtaine the greater, the lesser by promise is annexed to the greater. And accordingly thou maist come down in thy petitions from the greater, to the lesser, and having desired the mayne petitions, that the King of glory may bee glorified, by the comming of his kingdome of grace, with the righteousnes thereof,

of, then after mayst  
thou petition for day-  
ly bread to bee given  
thee. Yea, know that  
thou art now in a high  
degree, the Temple of  
the holy Ghost; and  
*whatsoever prayer or sup-  
plication shall be made in  
this Temple by a man that  
shall know the plague and  
griefe of his owne heart,  
He that dwelleth in Hea-  
ven will heare the prayer  
made on earth, he will  
forgive and doe accor-  
ding to that prayer.  
The spirit of prayer &  
supplication is in this  
Temple, and he is most  
power-*

1 Kings 8.  
38

2 Chron: 7  
14, 15

Zach: 12.  
10.

rous, F.



Rom. 8. 26

powerfull in these seasons of love, & he who gives this spirit of prayer, will heare the prayer of the spirit which himselfe giveth. For he gave this spirit of purpose, to make those prayers in vs, which himself might approve & grant. We know not how to pray as wee ought, for we are carnall, and flesh will not aske so, as it may bee pleasing to a spirit. A spirit loves a spirituall prayer; and therefore hee gives the spirit, that he may have that spirituall prayer which he loves. So when he heareth his spouse, hee

heareth himselfe, and how can any one deny his owne prayers ? Christ and his Spouse are now, ( and that in a height of eminence ) one spirit. And if a man who is flesh, do not hate his owne flesh, but cherisheth it, surely much more assuredly the Lord who is a spirit, cannot hate his owne spirit, but loveth and cherisheth, and consequently heareth it.

Thirdly, when the soule is visited by the spirit of the Bridegroom, then set upon some good, yea upon some great worke. The spirit which we receive

2 Tim: 1.7

is a spirit of power, and when the spirit floweth much into us in these tides of grace, we receive much power. Now great power can doe a great worke, and it were both a losse and a shame to thee, with a great power to doe a little worke, when thou maist doe a great one. Therefore if there be a worke which was before too great and too hard for thee, yet now set upon it; for when thy strength is greater, thou maist doe that worke, which thou couldest not doe when  
thy

thy strength was lesse.  
Our Saviour saith to  
*Peter, Thou canst not fol-*  
*low me yet, but thou shalt*  
*follow me hereafter:* thou  
canst not follow mee  
yet, untill thy strength  
be greater, by a grea-  
ter portion of the spirit:  
But when thou art  
more strengthened by  
the spirit, then thou  
shalt follow mee. And  
accordingly he that be-  
fore Christs resurrec-  
tion denied Christ at  
the voice of a maid, af-  
ter his resurrection  
confessed him in the  
face of a Councell:  
And no wonder, for  
it

Ioh:13.36

Rous, F.



Acts 4. 8.

Iudg: 15.  
& 16.

Acts 13. 6.

for it is then said of *Peter*, that he was filled with the holy Ghost. Neither is it true of *Peter* alone, that a great measure of the spirit enables to a great worke, but in others also. When the spirit of the Lord comes mightily upon *Sampson*, he doth mighty workes; for hee breaketh cords as flax, and slayes a thousand with the bone of an asse. And *Paul* being filled with the holy Ghost, worketh a miracle, by which at once he confounded *Elymas*, and converteth the Deputy.

puty. Though two talents gaine but two, yet five can gaine five: Therefore marke when the spirit comes mightily upon thee, and then attempt some mighty worke. As the Seaman watcheth the naturall winde and tide, so doe thou watch the winde and tide of the spirit: The spirit bloweth when he listeth, and when hee listeth to blow, then set forth on some noble action: when the tide of the spirit floweth, then put thy hand to the oare, for then if thou rowe  
K strong-

strongly, thou maist  
advance mightily. The  
soule lying in flesh and  
bloud, is like a boate  
on ground, all the row-  
ing in the world will  
not move it, but let the  
tide come and set him  
afloat, the same tide  
that enables him to  
move, will also might-  
ily advance the moti-  
on, which it first ena-  
bled. VVherefore if  
there be any vertue, or  
any worke of excel-  
lence, not yet well  
done, thinke upon it in  
these times and tides of  
grace: now set upon  
them, that so thou  
maist

maist goe from vertue  
to vertue, untill thou  
be skilfull, & active in  
all vertues; and having  
attained the full num-  
ber of them, then strive  
to the fulnesse and per-  
fection of degrees. On  
the contrary, if thou  
have some mighty ene-  
mie, that hath beene  
too hard for thee, even  
some raging and wast-  
ing concupiscence,  
feare, distrust, or other  
tentation, now set upon  
him mightily, for now  
canst thou best see the  
way to conquer him,  
and now hast thou  
most might to effect  
this



1 Sam. 14.  
29, 30.

this conquest , and to  
doe what thou seest.  
Having tasted this ho-  
ney , thine eyes shall  
be opened , and thy  
strength revived; wher-  
fore make thou now a  
more mighty slaughter  
of the enemies of God,  
and thy soule. And let  
thy fighting be against  
all these enemies ,  
though chiefly against  
the chiefest. There are  
some litle foxes that  
have strong holdes ,  
and these will ask some  
strength, to be digged  
out and taken. Remem-  
ber that thy warfare is  
against the whole Na-  
tion

tion of the Canaanites,  
 thou maist not suffer a  
 little one to live. Thou  
 must strive against all  
 sinne, and strive for all  
 righteousnesse; for the  
 fruite of the spirit, is *all*  
*goodnesse, righteousnesse*  
*and truth.* It is the say-  
 ing of a Saint, *I can doe*  
*all things through Christ*  
*that strengthens mee.* If  
 therefore Christ streng-  
 then thee, strive thou  
 to doe all things al-  
 so.

Eph: 5.9

Phil. 4.13.

Neither hast thou in  
 these times, onely a  
 greater strength to en-  
 courage thee to great  
 workes, but also a great

K 3

joy.


Rous, F.

Neh: 8. 10.

joy. And indeede *the joy of the Lord is our strength*: The joy that is in us is a peece and patterne of the joy set before us, and by this peece of joy within us, beholding the joy set before us, we may despise the shame, and endure the Crosse, and runne with patience the race set before us: As sure as wee have this pawne, so sure shall wee have the performance: and therefore we may labour comfortably in the workes of doing and suffering, because *our labour is not in vain in the Lord*. The

Heb. 12

joy

joy which we have excites us to labour, because as this joy is followed with labour, so shall the labour be followed with an over-weighing joy: and the greater the labours are to which this joy of the spirit encourageth us, the greater shall those joyes be which follow these labours; for hee that soweth plentifully to the spirit in labours, shall reape plentifully of the spirit in the joyes life everlasting. Though no life everlasting can be longer than another, yet one life  everlasting



may bee more joyfull than another, and this greater joy shall follow those that dying in the Lord doe rest from greater labours. And as the joy precedent, and the joy subsequent doe encourage us to the labours of holinesse, so doth also the joy concomitant. The spirit thriveeth, growes fat, prospereth and rejoyceth in the doing of good workes, even like the mighty man in the running of his race. As the naturall man pleaseth himselfe in eating and drinking,

*Psal. 19.*

drinking, so doth the  
spirituall man delight  
himselſe in well-do-  
ing; and it is meate and  
drinke to an heavenly  
Sonne, to doe the will  
of his heavenly Father.

Ioh. 4. 34.

VWhen a thing work-  
eth naturally, it wor-  
keth pleasantly, and it  
is naturall to the god-  
ly nature to work god-  
lineſſe. Therefore by  
all theſe wayes, *Bleſſed  
is the people that knowes  
the joyfull ſound, they ſhall  
walke in the light of thy  
countenance, O Lord.*

2 Pct. 1.

Pſa. 89. 15

They that know the  
joyfull ſound, are bleſ-  
ſed, and they are wal-

K s      kers :

Rous, F.

kers: The joyfull sound is a precedent blessednesse, and a present blessednesse it is, to walke in the light of Gods countenance, and the future is to walke by that light unto the countenance it selfe, which is perfect blessednesse. The joyfull sound, and the light of Gods countenance, doe not allow any to take up their rest here, but they call on them to walke, even to walk cheerfully in good duties, by these streames of blessednesse, unto the ocean and fulnesse of

of blessednesse. VVherfore let us make this use of the precedent, present, and following joyes, even to walke and runne that race of piety which is here prevented with that sound, accompanied with gladnesse and the light of Gods countenance, and shall be followed with the never-ending sight of that countenance which is the fountaine of that light, and which to behold is true felicity.

Fourthly, in these times of plenty lay up a stocke of confidence  
and



and comfort for times  
of scarcitie. It hath bin  
tolde thee before, and  
thou shalt finde it true,  
that the Bridegroome  
sometimes hideth his  
face, and holdes backe  
his oyntments, and the  
spirit which bloweth  
when he listeth, blow-  
eth not when he listeth  
not. Therefore goe  
unto the Pismire, and  
learne of him in the  
summer of consolati-  
on, to provide for the  
winter of desertion. If  
with *Thomas* thou hast  
seene and felt Iesus to  
bee Iesus in his neare  
and

Iohn 20. 27  
28

and palpable approaches and visitations ; and hast then truly called him, *My Lord, and my God* : lay up this truth for the times of desertion, and beleeve that truth to bee then true, when thou feelest not the truth of it ; and that though thou art changed, yet *Iesus Christ is yesterday, to day, and the same for ever*. And for the better helpe of thy memory, and assurance of thy soule, set downe upon record these testimonies and tokens of love, and seales of union which  
Iesus

Heb. 13. 8.

Gen. 38. 25

Iesus gave to thy soule when hee visited her in the bed of love. In an ill matter *Tamar* kept a seale and a staffe, for the safeguard of her life: in a good matter doe thou much rather keepe these seales for the safety of thy soule. And if thine enemy, who is both a Tempter, and an Accuser, and in these times of desertion doth commonly tempt by accusing, doe call thy soule into question for her life, accusing her to be an adulteresse of the flesh, and not a spouse of Christ Iesus,

Iesus, bring forth thy  
 seales & tokens which  
 lye by thee, and tell  
 him, that whose these  
 are, his thou art; thy  
 well-beloved is thine,  
 and thou art thy well-  
 beloveds: Tell him,  
*That thou hast not fol-  
 lowed cunningly devised  
 fables, but hast beene an  
 eye-witnesse of Christ Ie-  
 sus and his love: And  
 what thou hast seene and  
 heard, and felt, that de-  
 clare and shew to the  
 face of thy accuser: tell  
 him, The spirit of Iesus  
 hath left a testimony with  
 thy spirit, that thou hast  
 beene*

2 Pet. 1. 16

1 Iohn 1.

Rom. 8. 16

Gal. 4. 6, 7



*beene one spirit with Iesus  
 in an heavenly marriage;  
 and then say also, Wherefore  
 wee are no more two but one  
 spirit; let no tempter, nor  
 temptation put asunder,  
 what God hath put together.  
 Thus in laying up the  
 seales of union, thou layest  
 up a stocke of confidence;  
 and thou maist see Saint  
 Paul making the same  
 provision, and the same  
 use of it; God hath  
 given us the earnest of  
 the spirit, therefore are  
 wee alwayes confident.*

2 Cor: 5.  
 5, 6

Neither do thou only  
 from these Memorials

alls gather confidence  
but comfort. True it is  
that confidence it selfe  
will bring comfort, for  
hope is the juice of  
confidence, and this  
juice is an especial cō-  
fort and cordiall to the  
soule. But besides this  
comfort which ariseth  
from the apprehension  
of the things to come,  
thou mayst take com-  
fort in that which is  
past, and therewith re-  
fresh thy soule in times  
of drought and weari-  
nesse. By these memo-  
rials & pledges, call to  
remembrance his loves  
his sweetnes, his kisses,  
his

his oymments. Renew  
the Images, and keepe  
them fresh in thy soule,  
and these shall comfort  
thee, when the things  
themselves are absent.  
It will be a pleasure to  
thee, to tast over his  
loves, againe & againe  
by renewed remem-  
brances of them. It will  
be a pleasure to thee to  
repeate the pleasure  
thy soule hath enioyed,  
and to say, *His love was  
pleasanter then wine, and  
I eate under his shadow  
with great delight, and  
his fruite was sweete to my  
tast. Thou hast tasted &  
by tasting seene that  
thy*

Cant. 1.  
& 2.

thy Lord was gracious, and now see and by seeing tast how gracious thy Lord was. For as tasting brought forth seeing at the first, so now a revived seeing wil also bring forth a revived tasting; ech mutually begetting other. Yea, many times when thou doest this only by remembrance and representation of that which is past, thou shalt bring into thee, the substance of that whose shadow thou recallest: And so while *Iesus* and his sweetnes are represented to thee,  
as



Luke 24,  
15, 19.

as they have beene  
heretofore seene and  
tasted, they will even  
now present them-  
selves afresh to be ta-  
sted and seene by thee.  
While the Disciples  
going to *Emaus* talked  
of Iesus as of one that  
was absent, Iesus be-  
came present unto thē,  
and then their hearts  
burned with an hea-  
venly fire. And so  
while thou talkest with  
thy soule of Iesus, of  
his beauty, of his gra-  
ces, of his sweetnesse,  
he wil present himselfe  
to thee, and thou who  
wouldest have accoun-  
ted

ted it a great comfort,  
to sit under the sha-  
dowes of his remem-  
brance, shalt now en-  
joy his reall presence,  
and eate of his most  
pleasant fruites ; for  
when hee comes, hee  
comes with abundance  
of consolations. Thy  
remembrance of him,  
brings him into thee  
whom thou doest re-  
member; and then thou  
needest not to borrow  
comforts out of the  
stocke of thy former  
remembrances; for thou  
hast the Comforter  
himselſe to give thee  
new comforts, and so  
maist

maist adde them to the  
flocke of thy memori-  
alls and remembrances,  
for future encourage-  
ments and consolati-  
ons.

Lastly, let the pee-  
ces and earnestes of hea-  
venly joyes stirre up  
thy desires and affecti-  
ons, to the fruition of  
the fulnesse of joyes;  
let these drops of Gods  
sweetnesse enflame thy  
soule with a thirst and  
longing to enjoy God  
the fountaine of this  
sweetnesse. Let these  
kisses of Christ Iesus  
kindle in thee such a  
fervent love of Christ,  
that

that thy soule may  
pant to bee united to  
him in a perfect and  
consummate marriage.

And out of the heate  
of these longings and  
enflamed desires, send  
up the aspirations and  
breathings of thy bur-  
ning soule in vehement  
wishes, and groaning  
complaints: *My soule  
thirsteth for God, when  
shall I come and appeare  
before God? My teares  
have beene my meate day  
and night, while the  
flesh saith to the spirit,  
Where is thy God?  
I desire to bee dissolved,  
and to bee with Christ,  
which*

Psa: 42.2.

Phil: 1.23.

Hous, F.



*which is best of all.* Surely Christ is best of all, and therefore is it best of all to bee with Christ. Thou hast tryed in the drops of his sweetnesse which thou hast tasted, that hee is best of all, for the taste of Christ in them hath distasted all the taste of the creatures. Thou hast tasted and seene that the goodnesse creating is better than the goodnesse created; and therefore Christ is best of all. These droppes of the Creatour are better than all the visible creature, and he that  
is

is the fountaine is better than the drops that distill from the fountaine, and so is he better than that which is better than the creature, and therefore is best of all: and if he be best, surely it is best for thee to bee with him; the enjoying of the best is the best enjoying. Therefore call unto him, *O send out thy light and thy truth, let them leade mee, let them bring mee unto thy holy hill: let thy good spirit leade mee and bring mee to thy blessed presence,* that as I  
L have

Psal. 43.3.

nous, F.

2 Cor: 5.8

have seene thee in these  
modells, and mirrours,  
and earnestes, so I may  
beholde thee face to  
face. And though thy  
pilgrimage be prolon-  
ged, and being present  
in the body, thou art  
absent from the Lord,  
yet desire rather to be  
absent from the body,  
and present with the  
Lord. Accordingly let  
thy affections bee ever  
rowing in these streams  
of the Deity to the De-  
ity it selfe: by these  
patternes of rich oare,  
having discovered a  
farre richer mine, doe  
not stand gazing on the  
pat-

patternes, nor thinke  
thy selfe rich enough in  
them, but by them be  
stirred up to get and  
possesse the full riches  
of the Mine. Indeepe  
the patternes shewes  
thee the richnesse of the  
Mine, it being a part of  
that riches which the  
Mine will give thee.  
But remember it is but  
a peece, and a peece  
cannot be equalled to  
the whole; for the  
whole hath an infinite  
fulnesse of such peeces  
in it. And hereby there  
is such oddes betweene  
a peece and the whole,  
that a peece is more va-

L 2

luable

ous, F.



luable for being an earnest of the whole, than for his owne value. It is more to be prized for that which it promiseth, than for that which it exhibiteth. Therefore value it highly for the worth which it hath in it self, but value it infinitely more highly, for that excessively exceeding weight of glory which it promiseth. Looke upon it for the goodnesse that is in it, but much more on the goodnesse without it, which the goodnesse within it promiseth. So

So by looking on it, looke from it, even beyond and above it; for though these earnestes first doe call thy affections to them, yet being considered as earnestes, then doe they remove thy affections, to that whereof they are earnestes: our rest is not in them, but in him, that gave these earnestes, who gave them for this end, that they might direct our faith and hope to him who is our rest. Wherefore as God spake to *Israel* by *Moses*, so speaketh he to the true *Israel* by

L 3            these

Exod. 14.

15.

these earnestes, *Goe forward*. Why stand yee still gazing and resting on these earnestes, when even the earnestes themselves call on you to goe forward? The earnestes call on you to goe forward from earnestes to full performances, from grace to glory, from faith to vision, from the drops of the Deity to the Deity it selfe, the onely true rest and Sabbath of the soule. And when God saith, *Goe forward*, *If any man draw backe, his soule shall have no pleasure in him*. But of all drawing

Heb. 10. 38

ing backe, let us most  
of all beware of draw-  
ing backe from God to  
the world. This were  
yet a farther degree of  
going back from God;  
for whereas the draw-  
ing backe from God  
to the earnest is one  
degree, this going back  
from the earnest to the  
world is a second and a  
most fearefull degree.  
This is a true returning  
from *Canaan* to *Egypt*:  
but let us remember  
what the Apostle saith  
of the right possessours  
of these earnest: *Wee  
are not of them who draw  
backe unto perdition, but*

Heb. 10. 39



of them that beleeve to  
the saving of the soule.  
If we beleeve, we doe  
looke forward, and goe  
forward, for faith  
lookes not on things  
seene, but on things not  
seene, and such are the  
things before us; yet  
because the strong taste  
of the onions of *Egypt*,  
(even of fleshly lust)  
doth sticke still in our  
teeth, and often would  
make *Manna* to seeme  
but a dry meate, it is  
not amisse, that this  
word *Goe forward*, be  
often sounded in the  
eares of the heavenly  
pilgrims. These ear-  
nests

nefts are Manna, and this Manna is not fuch a dry meate, as the flefh would make it, for it ferves to carry us unto the land of eternall felicity: it both calls upon us to goe to our husband who is our happineffe, and it enables us to goe that journey, whereunto it calleth us. Therefore let us hearken to the voice of it when it calleth, because the fame that calleth us, doth alfo enable us. We have received the earnest of the Spirit, therefore are we alwayes bold, and wil-

L 5 ling

Num 11. 6  
Iosh. 5. 12.

2 Cor. 5.

Rous, F.

ling to be with the Lord, whose earnest we have received. We would put off these bodies of dust and lust, that our soules may put on Christ in a full and fruitive union. Yet neither would we wholly be uncloathed of our bodies, but put them off, to put off their basenesse and sinfulnessse, and to put them on againe glorious and holy. And then shall it be a fit garment for the soule in the day of her gladnesse, and capable with her of the consummate marriage with

with the King of glory. And for this marriage doth the spirit and the bride say, Come: the bride saith it by the spirit, and the spirit saith it in the bride: This is the voice of the bride, and not of her tongue onely, but of her spirit; and not of her spirit onely, but of the spirit in her spirit. If then thou have the same spirit of love, because thou lovest, doe thou also speake and say, Come Lord Iesus, come quickly.

C A P.



## CAP. VII.

*The signes, and markes  
of the true and right  
visitations of the hea-  
venly Bridegroom.*

**I**T is necessary to shew what these visitations are, to convince that they are, and so to undeceive those that thinke they are not. It is also necessary to free those from error, who beleiving that they are, yet doe mistake those that are not, for those that are. Such visitations there

there are, for they are  
seene and felt by men  
seeing and waking; and  
seeing and waking not  
onely with the bodily  
eyes, but with two bet-  
ter eyes, the one of hu-  
mane reason, and the  
other farre excellling  
that, divine and hea-  
venly light. Spirituall  
light beholds these spi-  
rituall sights, and shews  
them to the understand-  
ing, which being con-  
vinced by that which  
it sees, beleeves them  
it selfe, and would also  
deliver over the sight,  
and the beleefe of them  
to others. But the  
thoughts

thoughts of man are narrower than these joyes, and words are narrower thā thoghrs. But, which is worst of al, the heart of an earthly man is narrower than the narrow words of a spirituall man; for the carnall man perceiveth not spirituall things, though they be held up before his fleshly eyes; yet in the mouth of two or three eye-witnesses a word should stand; and stand it doth, though blinde men see it not standing before them, and therefore stumble at it. But  
who

who knowes whether  
an Ephatah may come  
downe from heaven,  
that while a spirituall  
object is proposed, a  
spirituall fight may be  
infused? Howsoever  
the words of heavenly  
wisedome are not spo-  
ken in vaine to the  
children of wisedome;  
and especially those  
who are yet but chil-  
dren, and not perfect in  
the art of discerning  
good and evill, must  
not be left to the dan-  
gers of error and mis-  
taking. The black An-  
gel sometimes chan-  
geth himselfe into an  
Angel



Angel of light, and then may he also make some shewes of light-some visitations. There is also a sanguine and naturall lightsomnesse, and a bright beame of adustion, that sometimes shine in the mind, and these also may be mistaken to be divine. But the spirit is not flesh, much lesse is hee that evill spirit, which is contrary to him. And because the spirit is that which these are not, the visitations are such, as those imaginations are not which come from these. And that  
this

this difference may the better be discerned, let us beholde the true characters of a spirituall visitation, which the soule seeth when the husband of soules doth visit her.

A first marke and signe of his presence is light; a light not fitted for the eye but the soule, even a light spirituall, and shining spirit and truth into the soule and spirit. For the Lord is a spirit, and when hee comes into the soule, hee comes with abundance of that spirit which leadeth in-  
to

to all truth. Hee is the light of the world, even of the great world of mankinde, and therefore when he comes into the little world of one man, how great is his light? And when this light shineth brightly, then the soule by it doth see spirituall things as truly and assuredly, as the corporall eye doth corporall things. For there is an agreement betweene a spirituall eye, and spirituall objects, as there is betweene the bodily eye, and bodily object. By this light, things

things formerly not knowne are seene and discovered, and spirituall things knowne before onely by a carnall, which is a false knowledge, are spiritually, and so truly discerned; for the light is that which maketh manifest, and this light being spirituall maketh spirituall things so manifest, that it gives a full assurance of understanding, and makes us know that wee know the. Even those things which before seemed fables and foolishnesse to the carnall eye, to this



1 Cor. 1.  
23, 24.

this spirituall light and light, appeare plainly to be deepe mysteries, and most wise truthes. Especially the great Bridegroom of soules, who to the Iewes is a stumbling block, and to the Grecians foolishnesse, to this light appeares clearely to be the wisdom of God, and the power of God. For the light begotten acknowledgeth the light begetting, and Christ is seene in the soule by his owne beames. Hee is seene there as a Head and Husband to the Church,  
as

as a roote of life; as an  
All-sufficient Saviour,  
fit and able to restore a  
decayed and lost crea-  
tion, to disperse and  
treade downe a com-  
bined association of  
adversary and mighty  
spirits, and to unite and  
recapitulate the scatte-  
red members of a my-  
sticall body both in  
heaven and earth, each  
to other, and all to the  
Deity. Hee is beheld  
as the fairest of men,  
the soules well-belo-  
ved, an infuser of that  
blessed sap of spirituall  
life, by which the soule  
is purified here, and  
made

made capable of the beatificall vision in an eternall life hereafter. And as this derived light sheweth us the primitive light which begate it, and being spirituall, shewes us that Lord who is the spirit from whom it proceeded, so doth it also discover to us divers other spirituall truthes, and is a kinde of Oracle that gives divine answers and resolutions.

Now that wee may certainly know this light to be a truth, and not an imagination, and

and withall to be truly  
spirituall and heaven-  
ly, and not carnall,  
earthly, much lesse in-  
fused by a counterfeit  
Angel of light; let us  
first observe that this  
light of the spirit doth  
agree with the light of  
the word: The same  
spirit of God which  
shineth now in our  
soules in these heaven-  
ly visitations, did first  
shine in the word; so  
that the light of the  
word, and the light in  
our soules are twinnes,  
and resemble each o-  
ther, and agree like bre-  
thren. If therefore there  
be



Esay 8.20.

be this agreement, then there is this brotherhood, and if no agreement, then there is no brotherhood. Therefore to the law, to the testimony, if thy thoughts speake not according to this word, it is because there is no light in them: for indeed if our thoughts be truly enlightened, wee shall finde some words in the word of God confirming them; yea many times this light within will call up some place of the word without for a witnesse to it, to confirm a truth which

which in that place was  
not formerly percei-  
ved. Such is the har-  
mony and power of  
harmony betweene the  
spirit and the word,  
that when you hit a spi-  
rituall truth in your  
soule, there will often  
come a sound, answer  
and eccho from some  
place in the word a-  
greeable to it. And as  
the word doth approve  
this light, so doth this  
light approve the word.  
It loves to looke on it,  
it seeth a heavenly wif-  
dome in it, yea it seeth  
secrets in it; yea many  
times it will in some  
M short

short sentence, yea in some single word, find out a Mine of heavenly doctrine, and as at a little crany discover a world of divine truths. And so the light of the spirit doth approve it selfe, not onely by being approved of the word, but by approving, and improving it.

This is a sufficient tryall and touchstone of this heavenly light, though if neede were I might adde, the willing resignation of reason, even of the naturall light of the soule to the  
sove-

soveraignty of this divine and heavenly light. The understanding is not fettered and bound by a violent hand, but it yeelds it selfe up freely to bee subdued and captivated by a light that surpasseth the light which it selfe hath. The reasonable light of man continueth in man, even when this supernaturall light shineth; it knowes what other men know, and knowes what it selfe knew and thought before this light came to it; but this light being come, it yeelds

M<sub>2</sub>

wil-



willingly to it, and surrenders both it selfe and the man whom it formerly guided. This homage of reason shewes a soveraignty in that spirituall light to which reason doth this homage. The going out of the light of a candle, (not by quenching, but not-shining) acknowledgeth a greater and more excellent light to be present. And indeede reason even with reason gives way, that a greater light should rather guide than a lesser; yea with reason it gives way, that

that it selfe being a les-  
ser light, should be in-  
creased and enlarged  
by a higher and grea-  
ter, that so it may dis-  
cerne higher and grea-  
ter things. And this in-  
crease it experimental-  
ly findes: for by this  
new and greater light,  
the soule sees the su-  
preme light which be-  
gate it, she sees him to  
be her soveraign good ;  
shee sees the way to  
him, and is directed to  
union with him, and to  
the full fruition of him.  
And because shee sees  
these excellent things  
now, which shee saw

not before, shee justly and wisely resignes her selfe to that light by which shee sees those excellent things which she saw not before, and to that sight by which she seeth in a more excellent manner of seeing.

A second Character and marke of a divine visitation, is ioy, even a ioy of a different kind and character from other ioyes; For this ioy ariseth not originally from naturall principles neither fastneth it selfe on naturall objectes, but is supernaturall

rall in the roote of it,  
and fixeth it selfe on  
supernaturall objects.

It is no sanguine joy,  
neither made of humor  
and complection, for  
it ariseth often in the  
midst of sadnes within,  
and crosses without.

The spiritual man ther-  
fore thus truely descri-  
beth the manner of the,

*In the midst of the sor-  
rowes of my heart, thy  
comforts have refreshed*

*me.* Even when the out-  
ward man decayeth, &  
dyeth away, the inward  
man reneweth and re-  
joyceth: When the dis-  
ciples are talking doubt

Psal. 94. 19

2 Cor. 4. 16

Luk. 24.  
15. 17.

M 4 fully

rous, F.



fully and are sorrow-  
full; then *Iesus* appeares  
to them, and warmes  
their hearts, with an  
heavenly fire. When  
the wine of naturall  
joy is spent, and there is  
nothing left but the  
waters of affliction, the  
doth Christ turne this  
water into wine. *Thou  
hast turned (saith David)  
my mourning into danc-  
ing, thou hast put off my  
sackcloth, and girded me  
with gladnes.* There is a  
river that maketh glad  
the City of God, there  
is the new wine of the  
kingdome, that makes  
the heart merry; there  
is a heavenly oyle that  
maketh that face plea-

*Psal. 30. 11*

sant and joyfull, which is the image of God ; these flow forth from the throne in heaven, from the true vine, frō the right olive, and that it may appeare that they doe so, they are commonly sent into thirsty, weary, mourning & almost despayring soules; that the excellency of them may appeare to be of God and not of man: when the soule is parched with drynes, the sap of joy cannot naturally come out of drines; even *Moses* himselve saith, *Shall I fetch you water out of this rock?*

M<sub>s</sub> when

Matth. 5.  
3, 4, 6.

Numb. 20  
10.

rous, F.

when there is no wine,  
and there appeares no-  
thing but water, even  
teares and sorrowes, it  
must bee a divine hand  
that turnes this water  
into wine. When the  
soule is oppressed with  
spirituall wants, and  
fees nothing but griefe  
within, and terrours  
without, it must be the  
worke of God to make  
this oyle to runne, un-  
till the vessels bee full.  
Therefore Saint *Paul*  
rightly infers, that it is  
the right hand of the  
most High, even in an  
high degree, which  
maketh this chang. Yea  
there

2. King. 4.

2 Cor. 8. 12



there is in it more then  
a change, even a har-  
mony and agreement  
betweene contraries ;

*Much affliction and joy in  
the Holy Ghost.* And so

1. Theſ. 1. 6

Saint Peter, *Yee greatly  
rejoyce, though ye are in  
heavineſſe :* Wherefore

1. pct. 1. 6.

ſince to the Saints there  
ariſeth a light in the  
middeſt of darkneſſe,  
could not make this  
light, but he only who  
is the light of the world  
and by whom firſt the  
light came to ſhine out  
of darkneſſe.

Pſal. 112. 4

2 Cor. 4. 6.

And as this joy is  
divine and heavenly,  
flowing from a divine  
and



and heavenly fountain,  
so is it also divine and  
heavenly, because it  
fasteneth on divine  
and heavenly objects.  
Things that love are  
like: the naturall joy  
delights in naturall ob-  
jects, and a spirituall  
joy in spiritual objects.  
Accordingly while the  
naturall joy looks out  
for corne and wine, the  
spirituall joy looks  
out for the counte-  
nance of God. God is  
a spirit, and he delights  
in spirit, because it is  
like him: and the joy  
of the spirit delights in  
God, yea delights in  
him

*Psal. 4.*

him most, because he is the supremest spirit, and consequently highest in this likenes. And because the union of our spirits with this spirit is onely in Christ, with whom the soule becoming one spirit hath union with the highest spirit, therefore the soule having found Christ, rejoyceth in him above all things, with a joy unspeakable and glorious. She rejoyceth so in him, that she will sell all naturall things, to buy the spirituall happinesse that is to be found in him.

And

Phil. 3. 8.

And thus both by the absence, and by the contempt of naturall things, this joy may be knowne to be supernaturall. For as it doth not faint nor faile when naturall things are absent, if Iesus be present, so doth it not fixe or feede on them being present, if Iesus also be present with them. Yea if the soule may feele Iesus to be more present, because they are more absent, she enjoyeth that absence, by which the presence of her beloved is more enjoyed. She delights in the

2 Cor. 13.  
9, 10.

the tribulations, whose abundance hath caused an abundance of consolations: shee so much loves Christ, that for his sake shee loves things that are to nature most hatefull, and rejoyceth in them. And thus while the soule rejoyceth in things contrary to nature, for the love of things supernaturall, this joy cannot be naturall, and of the same kinde that those things are which it despiseth, but must needes be supernaturall, and of the same kinde that those things are in which

Rom. 5. 3.

Rom. 8. 5.



which it especially delighteth.

Another property of these joyes, by which they prove themselves to be spirituall, is this, that they are nutrimentall to the very soule & spirit of man. They feede, they satisfie, and in their measure fill the soule, and give her an inward thriving, and increase. Bodily joyes are thicke and grosse, and by their grossenesse sticke behind in the body, and pierce not to the soule; and if any thing come to the soule from them, it is commonly

monly but filth, dregs,  
guilt, vexation or  
shame. Shee may bee  
more clouded by them,  
made more dull, ear-  
thy, and foule, by ma-  
teriality, or filth, cast  
upon her; but they  
enter not into the in-  
ward parts of the soule,  
to water the roote of  
her, and to give her  
true, kindly, and reall  
increase. As mudde is  
to the thirsty bodies,  
so are these to thirsty  
soules, they cannot  
drinke them in, nor  
quench their thirst  
with them: But the spi-  
rituall joyes enter in,  
and

and enlarge the very soule of man ; they make her who is a spirit more spirituall, for shee opens her mouth wide to them, and then shee is filled with that spirituall and divine sappe, which accompanieth them, and wherein they are founded. And then as shee hath heard, so she hath seene and tasted, that an heavenly joy is to the soule a restorative medicine : and that when she enjoyeth her Saviour in the contemplations and tastes of his love, then is she filled

Prov. 17.  
22.

led with marrow and fatnesse. Psal. 63. 5.

But I hasten to a third Marke of spirituall visitations, and that is holinesse. For when Christ visiteth the soul, as he doth clarifie her with light, and ravish her with joy, so he doth beautifie her with holinesse. Externall joyes, and joyes of the body, have not this vertue, neither can they give it to the soule: but when Christ commeth into the soule by his spirit, the same spirit that doth enlighten and glad her, doth also hallow



low her; yea as by the light she is directed to holinesse, so by the gladnesse shee is lifted up, encouraged, and actuated unto holines. In these accesses of Christ there are heights of union, and the increases of union bring with them increases of uniformity. The spirit of union is fire, and fire turnes that into it selfe to which it is united: and the fuller and closer this union is, the more is this turning. So Christ Iesus, the more hee comes into a soule by his spirit, the more spi-

spirituall doth he make  
 her; yea the more doth  
 hee melt a soule into  
 himselfe; the more doth  
 hee turne her will into  
 his will, and the more  
 doth hee increase his  
 owne image in her; and  
 wee know that his i-  
 mage is righteousness  
 and true holinesse. He  
 brings with him those  
 oyntments for which  
 the Virgins love him,  
 and those oyntments  
 also make them more  
 lovely. Hence are they  
 inwardly more glori-  
 ous, and hence out-  
 wardly they smel more  
 sweetly in their con-  
 ver-

Eph. 4. 24.

Rous, F.

Psal. 45.

Mark 5. 30

Luke 1. 35

versations. The Kings daughter is all glorious within, and her garments smell of myrrhe, aloes, and cassia. In these touches of Christ if in any other, there comes forth vertue frō him: The spirit of the lover passeth into his beloved, and makes her of one heart and will with him, and this conformity of the will with Christ is true holinesse.

The spirit by which Christ visiteth his spouse is an holy spirit and a spirit of power; and accordingly when this spirit

spirit is shed into the soule, there is power & holynes infused with him, and by him. And hēce it is that they who receaue the true oyntments of the spirit in true visitacions, they passe beyond a speculative & discoursing holynes even beyond a forme of godlines, and advance to the power of it, & to a fruitful expression of this power.

2 Tim. 1.7

Yea I may say, that hereunto the very loue of Christ constrayneth vs. For in these visitacions, and by them, the loue of Christ is shed into



Rom. 13.  
10.

Ioh 14.21

Rom. 7.4.

into our harts. The spirit of power & holines, is the spirit of loue; and this loue giuen by the spirit may be called holinesse, for it is the fulfilling of the law. They that love Christ are certainly willing to please him, and to keep his commandements; and they that have the spirit of love cannot but love him.

Yea they cannot but love him for the union they have with him, and the joyes of this union: And loving him they wil desire to bring forth fruite unto him, and

and by him, even fruite  
that may be like him.  
The pleasure of love  
and union in outward  
marriage, is a kinde of  
hire of fruitfulness: and  
in the spirituall marri-  
age, the joy of love  
and union is the hire of  
a fruitfull holinesse.  
Wherefore those that  
truly enjoy Christ in  
these spiritual accesses,  
both desire and obtaine  
this spirituall fruitful-  
nesse; for the spouse  
of Christ is most truly  
that vine, which is  
fruitfull by the sides of  
the house, and whose  
children stand like o-

Psal. 128.

N

live

Rous, F.

Psal 92.14

live plants : yea in  
olde age is shee full of  
fruite.

Wherefore if with  
light and joy, the soule  
doe feele, that the spi-  
rit of Christ, by spiri-  
tuall heate, power, and  
love, have wrought a  
powerfull, and fruitfull  
holinesse in her, let her  
know that Christ Iesus  
himselſe hath beene  
with her. Carnall and  
corporall things can-  
not doe this, evill An-  
gels neither can nor  
will doe it; good An-  
gels though they re-  
joyce to ſee it done, yet  
they doe it not, but that  
spirit

spirit alone both can  
doe it, & doth it, which  
is the power and right  
hand of God; & which  
onely writeth the lawes  
of God in the hearts  
and soules of men. He  
it is alone that giveth  
the soule the new wine  
of the kingdome,  
wherewith the soule  
being once refreshed,  
shee rejoyceth as a gy-  
ant to runne the race of  
holinesse: It is the spi-  
rit of Christ alone that  
so anoynteth the soule,  
that shee runneth after  
Christ in the wayes  
of righteousness. And  
as it was said to this

Ezek. II.  
19, 20.  
2 Cor. 3. 3.



Psal. 45.

Head and Husband of  
the Church, Thou hast  
loved righteousness, and  
hated iniquity, therefore  
God even thy God hath  
anoynted thee with the  
oyle of gladnesse above  
thy fellowes: So it may  
bee also said to the  
Spouse, Thou hast lo-  
ved righteousness, and  
hated iniquity, there-  
fore God even thy  
God hath anoynted  
thee with the oyle of  
gladnes above all those  
that were thy fellowes  
by carnall generation.  
For there is no oyle of  
gladnesse, that hath  
with it the love of righ-  
teous-

teousnesse, but that  
wherewith Christ Iesus  
the Head was princi-  
pally anoynted, and  
which dropping from  
Christ the Head to the  
Members and Spouse  
of Christ, makes her  
to excell the rest in ver-  
tue and holinesse. And  
as there was not any  
such spice, as the Queen  
of *Sheba* brought unto  
*Salomon*, so there are  
no such oynments of  
grace and gladnesse, as  
a greater than *Salomon*  
doth give to his Queen,  
when hee and shee are  
met in the heates of a  
spirituall conjunction,  
N 3 and

and the excesses of a  
fruitive union.

C A P. VIII.

*A Corollary of counsailes  
and directions, to those  
that are entred into  
the estate of this blessed  
Marriage.*

**L**Et it be the maine  
endeavor of a soule  
married to Christ, to  
keepe her selfe still in  
that point wherein she  
may keepe him; and so  
keepe him, that she may  
still say, and feele what  
she sayes, *My well-be-  
loved is mine, and I am*  
*my*

*my well-beloveds* : To  
this end, let her still  
cast, and consider with  
her selfe, what those  
things are which hee  
most loves, and make  
her most lovely in his  
eyes: for the spirit of  
this lover, loves to be  
there where his love is.  
Therefore if there be  
any praise, any vertue,  
thinke on those things,  
and set them as pearles,  
and jewells about thy  
soule, to make her glo-  
rious and amiable in  
his sight. Let the face  
of the soule, even the  
image of the most ex-  
cellent Deity, shine  
N 4 brightly



brightly in his eyes,  
being anoynted with  
fresh oyle; and let her  
be lovely to him by  
those oyntments which  
make him lovely to  
her.

Let her often goe out  
of the body, yea out of  
the world by heavenly  
contemplations; and  
treading on the top of  
the earth with the bot-  
tome of her feet, stretch  
her selfe up, to looke  
over the world, into  
that upper world,  
where her treasure, her  
joy, her beloved dwel-  
leth. Let her stand in  
this watch-tower, and  
looke

looke out for her lover, as the watch-man looks out for the morning; and then the day-spring from on high shall visite her. Turne thy face away from the enchantments of this world, from dreames of earthly profit and preferment, and turne thy face to the wilderness, even turne this world into a wilderness, and a nothing before thy face; and the spirit of God shall come upon thee, and thou shalt see the vision of the Almighty. And when this Sunne of the

Numb. 24

N 5 soule

Cant. 4. 9.

Psal. 27. 8.

soule shineth upon her,  
let the eye of the soule,  
made cleare and pier-  
cing by faith, (like the  
eye of an Eagle) looke  
on the Sunne; for this  
Sunne looks on the eye  
that lookes on him,  
yea he loves the eye of  
a faith working unto  
love, and cries out that  
he is wounded by this  
one of her eyes. It is  
his owne speech to the  
soule, *Seeke my face con-  
tinually* : and it is an an-  
swer which he loves to  
receive from the soule,  
*Thy face, O Lord, will I  
seeke*. And thus behol-  
ding Christ Iesus with  
open

open face, thou shalt  
see, and feele things in-  
utterable; thou shalt al-  
so bee changed from  
beauty to beauty, from  
glory to glory by the  
spirit of this Lord. The  
more the soule seeth,  
and is seene of him, the  
more lovely shall shee  
grow, and the more  
lovely she is, the more  
will hee delight to see  
and be seene of her.

2 Cor. 3. 18

Againe, if with that  
heartie lover, whose  
heart was according to  
the heart of his well-  
beloved, thou canst  
truly say, *Mine eyes are  
alwayes to the Lord; ha-  
ving*

Psal. 121. 5

Rous, F.



ving procured his coming, thou shalt also stay him from going: Thy heart shall watch him, and keepe him, and holde him; for where he is so watched and held from going, he is willing to abide.

The story is well knowne, that though hee seemed as though hee would have gone further, yet when they constrained him, hee went in to tarry with them. And though he should after some tarrying vanish out of sight, yet if our hearts be thinking and talking of

Luke 24.  
28, &c.

of him, hee will efs-  
soones stand in the  
midst of them, and  
bring his peace with  
him.

And that thou maist  
keep his love fresh, and  
fervent to thee, keepe  
thy owne love fresh  
and fervent to him.  
For love draweth love,  
and fervent love makes  
love fervent like it  
selfe. Love is like bur-  
ning coales, and bur-  
ning coales will kindle  
coales that are not bur-  
ning. Therefore kindle  
thy love, and make it  
to flame, by thinking  
on his beauty, on his  
sweet-

sweetnes, on his goodnes. Kindle it by renewing the olde tastes of him, which thou hast formerly tasted. Kindle thy love, by reviving the images of loves past: put thy selfe into the same thoughts wherein thou wast, when thou didst enjoy him. And so if thy minde be fitted, and put into a state of enjoying, it is likely that hee will come into a minde so fitted, and thou shalt enjoy him. And if hee come not yet into thee, stirre up thy spirituall concupiscence,

cence, and therewith  
let the soule lust might-  
tily for him, and let her  
lusts and desires ascend  
up to him in strong  
cryes and invocations,  
& then by his spirit he  
will descend unto thee.

Luk. 11. 13

Be carefull that there  
be a perpetuall consent  
of thy will unto his  
will, and a perpetuall  
issuing of thoughts and  
actions from this con-  
sent and conformity.  
In the house of this hus-  
band there must be but  
one will, and that is the  
husbands. The wifes  
will must be melted in-  
to the will of the hus-  
band,

Rous, F.



band, and her will must not live, but her husbands will must live in her. And then this husband will delight to be much at home, where he may be Master; and he will delight often to give the unity of fruition, where there is an unity of will and affection: but where the wifes will doth crosse the will of the husband, there is he wearied away, and that house is to him as a place of continuall dropping, offensive, and indeed unfit to entertaine that Lord who  
is

is the King of glory.  
A King loves to be in  
his Kingdome where  
he commandeth and is  
obeyed; and therefore  
if thou wilt have this  
King to visit and dwell  
with thee, let him com-  
mand and reigne in  
thee: for he hath told  
thee himselfe, *If any man  
love mee, and keepe my  
commandements, I will  
love him, and will appeare  
plainly to him.*

Wherefore if the  
soule desire to please  
her selfe by the fruition  
of his presence, let her  
especially and mainly  
strive to please him:  
for

Ioh. 14. 21

for by pleasing him, she  
shal be pleased by him,  
whose pleasure is infi-  
nitely greater than that  
which ariseth out of  
her pleasing of her  
selfe. Let her give a-  
way her owne will for  
his will, and in so do-  
ing shee shall be a dou-  
ble gainer: for she chan-  
geth a worse will for  
a better, and withall  
gaines him whose the  
better will is, and who  
is infinitely better than  
her selfe. Wherefore  
strive to please him,  
and to give him his  
will, yea strive to  
give it much and main-  
ly;

ly; for the more thou givest it, the more thou receivest into thee a most excellent will, and a most excellent husband. Thus shalt thou please thy selfe most, by pleasing him, and not thy selfe. What husband is there, who seeing his wife to neglect her selfe for him, but hee will love and cherish that wife the more, the more shee neglects her selfe for him? And then by how much his love and cherishing is more advantageable and pleasing than her owne, so much



much is her gaine advanced, by loving and pleasing him more than her selfe.

And because there is some beauty and good in the creature, (though indeed subject to vanity, and blasted with a curse) and there is a law of the members reigning in the worst, and not wholly rooted out of the best, which loves to looke on the creature, and by looking lusts after it; let the soule married to Christ be very wary how she turnes her eye, and fixeth it on the creature.

ture. For if her eye  
goe much after it, and  
fettle long upon it, her  
love is likely to come  
after her eye. She may  
looke on it, and be-  
hold the goodnesse of  
it, but in beholding the  
goodnesse of it, shee  
must againe look from  
it, to that transcendent,  
originall, and infinite  
goodnesse of her hus-  
band, of whom this  
goodnesse was bor-  
rowed. *For by him all  
things were made, that  
were made.* Again, she  
may looke on it to see  
the vanity of it, that by  
seeing the vanity of it,  
she

Iohn 1.3.

rous, F.

shee may looke from it to her Lord and Husband, in whom is stability, and perpetuall felicity. And yet againe shee may looke on it, to see the curse that is cast upon it, and in the terriblenesse of that curse, shee may see the horror of sinne, that looking from it againe to her Lord and Saviour, shee may see the excellency of his love, and inestimable value of his person, who hath taken away the curse, and the sinne from his beloved Spouse, and gives her a blessed use of the creature,

ture, and full blessed-  
nesse in the eternall  
fruition of the Crea-  
tour. Thus looking to  
the creature, by loo-  
king to it, shee lookes  
from it, she rests not in  
it, but passeth by it to  
her only true rest. And  
indeed by these and the  
like removals the soule  
should ever bee kept  
loose from the world.  
For as when we would  
not have things to glue  
and fasten, we doe of-  
ten touch, and turne,  
and moove them; so  
the soule being apt to  
glue and fasten to the  
world, wee must by  
these



these and the like meditations often touch and remove her, that so she may be kept continually loose from it.

But because the cymment which joynes the soule to the world is the flesh, and she must adulterate first with this old husband, before she can prostitute her selfe to the world; let the soule take especiall care to watch and resist the approaches of this fly, but deadly enemy, that cometh in the shape of a lover. This is he whom the true husband, whose name is jealous

jealous doth perfectly hate, for there is a perfect contrariety betweene them. Therefore so much as thou admittest the flesh, so much thou expellest thy Lord and Saviour. But so much as thou banishest the flesh, so much roome doest thou make for Christ to come into thee by his spirit. Therefore bee thou so farre from losing thy husband, for this old adulterer, that thou gaine him the more, by expelling and killing the other. The flesh is good for nothing

Exod. 34.

14.

Gal 5. 17.

rous, F.

thing but to be slaine,  
and therein there is this  
gaine, that the more he  
dyeth, the more thy  
love and life loveth  
thee, and liveth in thee.  
Therefore whereas the  
flesh would make it  
thy pleasure to live af-  
ter the flesh, doe thou  
make it thy pleasure to  
kill the flesh: let the  
hunting, pursuing, and  
killing of the lusts of  
the flesh be thy pastime  
and pleasure, even the  
hunting and destroying  
of these foxes, that  
would destroy thy  
vineyard. And then  
will the Lord of the  
vine-

*Cant. 2. 15*



vineyard get up early  
to his vineyard, the  
vine shall flourish, and  
the tender grape ap-  
peare, and there shall  
he give thee his loves.

Cant. 7. 12

But if through thy  
owne remisnesse, or the  
fleshes importunity, the  
soule by concupiscence  
hath conceived sinne,  
make haste to the foun-  
taines set open for Iudah  
and Ierusalem to wash,  
and to be cleane. Wash  
thy selfe in teares and  
bloud; the spirit of pe-  
nitence, contrition,  
and conversion wash-  
eth white, & the bloud  
of the Lambe washeth

Zach. 13. 1

Psal. 51. 7.

Rev. 7. 14.

Esay 1. 16,

1<sup>o</sup>

O 2

whiter

Hous, F.



whiter than snow. And  
by the cleansing spirit  
is given to thee the  
cleansing blood. That  
false husband whom  
thou hast pleased, hee  
hath defiled thee, and  
thy true husband whō  
thou hast offended, he  
it is that must wash  
thee; therefore hee  
came by water and  
blood, to wash thy  
guilt with his blood,  
and thy filth by his  
spirit; that thus being  
washed thou maist be  
without spot and ble-  
mish, and againe love-  
ly in his eyes, and ac-  
ceptable in the eyes of  
his

his Father. And being thus made faire by his washing, he will yet againe embrace thee, and put thy evill out of his remembrance, by his owne overcoming goodnesse. But then let his goodnesse overcoming thy evill, teach thee to overcome thy owne evill with goodnesse. Hate and resist all sinne, and especially that sinne by which thou hast most offended so loving a husband; and hate and resist that false husband who tempted thee to this sin. Love thy true

O 3

hus-

Lukc 7. 47

husband the more, the more thou hast offended him, and the more he hath forgiven thee. And the more thou lovest him, the more strive not to offend him. And if thus after thy sinne, thou art the farther from sinne, more faire in holinesse, and fuller of love to thy heavenly husband, thou shalt heare from his mouth the voice of ioy and gladnesse, and shalt feelee from his mouth a kisse of peace in thy soule. And this spirituall kisse shall drop a spirituall oyntment,

Psal. 51. 8.

ment, the very pledge  
and seale of pardon and  
peace; even a testimo-  
ny of his spirit spea-  
king to thy spirit, *Thy  
sinnes are forgiven thee.*

And having regai-  
ned him, make thy selfe  
more one with him,  
and increase thy com-  
munion with him.  
Touch him hard with  
thy faith, sucke him  
strongly with thy love,  
that more vertue may  
come out of him, to  
cure that issue of sinne  
yet abiding in the rem-  
nant of the flesh, and to  
make thee more one  
and uniforme with him.

Rom. 8. 1.  
5. 11.  
Hebr. 10.  
19, 22.



For as a bough, the more hee suckes from the tree, the larger is his union with the tree, and the more is his likenesse to the tree, so the more a soule draws from Christ, the more is she one with him, and the more is shee like him. And againe, the more shee is like him, the more will hee delight to bee one with her; and thus shall she goe on in an endlesse circle of happines. The highest and happiest, and sweetest harmony is, when the soule is in an unizon with her Saviour

viour and husband: every touch and sound of the soule thus tuned to Christ Iesus, resoundeth in him, toucheth and moveth him. And as with the sound of outward musicke the spirit of God came upon the Prophet; so with the sound of this inward musicke (be it in holy contemplations, ardencies, desires, invocations, resolutions) the spirit of Christ Iesus commeth more powerfully and plentifully into the soule. And when hee comes, doe thou draw from him

O s that

2 King. 3.

1 s.

Hous, F.

Eph 4. 15,  
16.

that spirituall sappe and nourishment, by which thou maist grow up to the stature appointed thee. By the supply of this head grow up to this head in a due proportion, even to the fulnesse of that part which thou holdest in his body. And let not the head be the head of a man, yea of the fairest and goodliest of men, and thou a starved, dwarfish, crooked or mishapen hand or foote, but both in measure and shape strive to be a member proportionable to so comely an Head. And

And that thou maist  
thus grow, let not swelling,  
but growth be the  
end of thy sucking. *Desire the sincere milke,* and  
hony and wine of the  
Deity, *that thou mayst*  
*growe thereby,* in solide  
substance, not in frothy  
and puffy imaginations.  
Growe thou in the reall  
excellence of a divine  
Nature, and not in the  
empty swellings of a  
fleshly pride. For the  
flesh hath sometimes a  
desire of spirituall excellencies,  
but it is for a fleshly end,  
even to puffe it selfe up by thē.  
But seeke not these  
pearles,

1 Pet. 2.

Rous, F.



pearls, to cast it to these Swine, nor this Bread of heaven to give it to such dogs. Rather buffet this flesh and beate it downe, lest a messenger of Satan be sent to buffet thee for not buffering it, and so when thou lookest for a good spirit to exalt thee, an evill spirit be sent to beate & humble thee. Christ comes into thee, not to feede, but to kill the flesh; wherefore thy end and his are contrary, if thou desire his coming to feede that, which he comes to kill. If then thou wouldest have him

him come indeede into thee, joyne with him in the proposall of one & the same end; even the exaltation of the Spirit, and the death of the flesh: allowe not fleshly swelling to bee an end: no not a subsequent, of thymeeting with *Christ*; but kill it, if after this meeting it arise in thee.

The flesh hath no part nor portion in this service; but to bee flaine by it: therefore let not this left hand of the flesh, know, what the right hand of the spirit doth in thee: but be thou wholly spirituall, in a  
spiri-

tuall, in a spirituall business, and by it growe more spirituall, and, not more, but, lesse carnall.

Againe, desire not these sweetneses of spirituall vnion, onely because they are sweete; for in this the flesh also may have his part, both in desire and fruition.

Num. 11.4

Be not like the children of *Israell*, in the wilderness, who desired meate for their lusts: for of such a desire there is an ill beginning, & an ill end may be expected, since lust is both the beginning and end of it. But

Ecccl. 10 17

*blessed is the land, when  
her*

her Princes eat for strength, and not for riot; & blessed is the Church when her Nobles eat this spirituall foode for spirituall strength, and not for lust and luxury. It is a kinde of luxury to make taste, and not strength the maine end of eating: but let the sweetnesse of the taste bee used as an encouragement unto eating for strength. Out of the strong one comes this sweetnesse, that by this sweetnesse thou maist be made partaker of his strength. Wherefore having found this



this honey, eate with *Jonathan*, that thou maist be strengthened in services to be done, and against enemies to be resisted. Eate that thou maist strengthen thy faith, and that the eyes of the inner man being enlightened, thou maist the more clearly discern the riches of glory given to thee in Christ Iesus. Strengthen thy faith also, that thou maist more fully, and closely cleave unto him with thy will, whom thou hast seene with thy understanding to bee the treasure of perfect

perfect felicity. Yea  
let not thy faith leave  
growing from strength  
to strength, untill it  
bring thee beyond faith  
unto vision. Eate that  
thou maist strengthen  
thy hope, and that thou  
maist hope the more  
perfectly to receive the  
full fruition of that  
sweetnesse, and blessed-  
nesse, whereof here by  
this eating thou hast re-  
ceived the foretastes  
and pledges. Eate that  
thou maist strengthen  
thy love, and that thou  
maist love him with a  
love above all loves,  
whom thou hast seene  
and

and tasted to be fairer  
and sweeter than all  
that can be loved. And  
by strengthening thy  
love to him, strengthen  
also thy love to his  
will, and to his law the  
copie of his will. The  
sweetnesse which thou  
tastest, must needes love  
the law, for they are  
twinnes; this sweetnes  
being shed into our  
soules, and the law writ-  
ten in our hearts by one  
and the same spirit.  
And as the sweetnesse  
brings with it a love of  
the law, making it  
sweete to us, (even  
sweeter than hony, and  
the

## Marriage.

9

the hony combe, ) so  
doth the law leade us to  
the fulnes and fountain  
of this sweetnesse. Be  
thou also strengthened  
by this sweetnes, more  
strongly to resist the e-  
nemies of thy soule,  
and of thy Lord and  
Saviour. Let the sweet-  
nesse of the spirit turne  
the sweetnesse of the  
flesh into bitternesse,  
and the sweetnesse of  
the world into con-  
tempt: and let it make  
thee to spit out against  
the taste of all tentati-  
ons, which the evill  
spirit shall offer thee:  
for how sweete soever  
the

Gal. 6. 16.

Rev. 22. 14

Rous, F.



the same tentations  
may now seeme in thy  
mouth, they shall at  
last be turned into an  
everlasting bitternesse  
and gnashing of teeth.  
But the sweetnesse of  
thy husband groweth  
like a river, untill it  
come and bring thee to  
a boundlesse Ocean of  
perpetuall sweetnesse.  
Briefly, let this sweet-  
nesse now tasted by  
thee, fill thy heart and  
soule, and life with  
sweetnes. Let thy gar-  
ments smell of myrrhe,  
cassia, and frankincense;  
let thy conversation  
yeeld forth the sweete  
fruits

fruites of righteousnes,  
sweet figges, and sweet  
grapes, that cheare God  
and man. Having re-  
ceived sweetnesse from  
Christ, sweeten others  
also; and being streng-  
thened by this sweet-  
nesse strengthen thy  
brethren.

Judg. 9. 11.

Be not discouraged,  
if he come not so often  
to thee, nor stay so  
long with thee as thou  
desirest. The baites of  
a traveller are short, and  
his journey long. The  
meales of *Elijah* were  
but two, but his jour-  
ney was forty dayes.  
This kinde of foode  
hath

1 King. 19

hath in it an eternall nourishment, and therefore it may strengthen long, though but shortly taken. Besides, if thou hadst this meate so long and so fully as thou desirest, it may be thou wouldest not so long and so fully desire and love it, as now thou doest. There is a loathing upon fulnesse, and a restivenesse upon spirituall fatnesse, as upon the bodily. Therefore *Ieshurun* being fat, kicketh against him that made her fat, and *Israel* being fully and daily fed with Manna, falls

Deu. 32. 15

falls to loathing it. But thy husband, who is wisdom in perfection, and knowes thee better than thou knowest thy selfe, prevents this dangerous fulnesse and fatnesse, and carries his kindnesse in so temperate a moderation, betweene glutting and starving, that the soule be neither too fat nor too leane. And indeede as shee is then most comely in the eye of her husband, so is she then most healthy, active, and fit for the services of her husband. Wherefore let her bee content



content with these turnes of comming and going, with short meales, and long journeyes. If the meales be sufficient to bring us to our journeyes end, even to Gods holy Mountaine, we may well be contented. For these journeyes and labours that here seeme to be long in regard of the rests that come betweene them, shall bring us at last to an eternall rest which hath no interposition of labours. And then it shall be no sorrow of heart to us, that through  
short

short rests, and long labours we have arrived to that state of happines, which hath in it no labour, but is all, rest.

Againe bee not discouraged, if hee come not still when thou thinkest that thou hast prepared thy soule, and made the bed of loue for him. Thou mayest perchance bee short of that fitnes which thou thinkest, for he is a God of pure eyes, and thou even when thou knowest nothing by thy selfe art not free from Impurity. Hee will haue thee yet more fitted for his

1 Cor. 4.4.

P

com-

comming, by a narrower search of thy owne blemishes and vnfitnes; yea hee will haue thee fitter for his comming, by being composed and decent without his comming. He will haue thee fitted and trimmed by faith, as wel as by love, and teach thee to beleeve his love, when thou feelest it not, as well as when thou feelest it. And indeed that is most like faith, which beleeves what it fees not, but how canst thou shew this vertue, if still thou hast feeling: Hee expects perchance that  
the

the old stocke of assurances in visitations and sensible aproches shold have lasted longer with thee, and thou shouldst not so soone have neede of new tokens of love on his part, and new feelings on thine owne. The former tastes and tokens of his love, shold have longer told thee, that he still loves thee, though thou doe not still receive tokens from him and tastes of his love. True it is that he seldome failes to meete a soule, duely trimmed and prepared for him. Neverthelesse he is still



free, and perchance will have it sometimes to appeare so. And if he doe thus at sometimes when we are prepared, then at other times, hee comes being unexpected; and so by a compensation gives us that which we asked, though onely with a difference of time. And indeede his dispensations are wiser then our desires, and it is fittest that times and seasons should be in his hands and not ours, especially for his owne gifts. For we indeed do not allwaies open our mouthes in due season,  
but

but hee alwaies openeth  
his hand, and filleth vs  
with his blessings in due  
season: and accordingly  
though the spouse som-  
times seeke him & find  
him not, yet another  
time hee is found of her  
that seekes him not; for  
when she is sleeping, he  
comes knocking; and  
saith, *Open to me, my sis-  
ter, my loue, my donee, my  
vndefiled.* Wherefore let  
vs looke mainly to our  
owne part; to haue our  
lampes trimmed with  
faith, and loue; and let  
vs trust him with his  
owne part; the choise of  
the times and seasons of  
P 3 his

Psal. 145.  
15.

Cant. 5.2.

his comming.

Yea againe and againe, be not discouraged, though hitherto thou hast not felt the spiritual kisses of Christ Iesus, the extasyes of his wine, nor the rauishments of his vnion. It may be the houre of thy Lord & Sauour is not yet come, nor the day wherein hee shall say, *This day shalt thou bee with me in Paradise.* This day was the last day to him, to whom it was first said, and it may be one of thy latter dayes wherein it shall bee said to thee, this day will I be

Luk. 23. 43

be with thee, and make  
a Paradise within thee.  
Yet let not these dayes  
be late dayes, much  
lesse last dayes by thy  
delayes, howsoever late  
they may be his dispen-  
sations. Remember him  
in thy youth, and first  
dayes, and be thou as a  
servant ever ready and  
hearkening when his  
Lord will come and  
knocke, that when he  
knockes, thou maist o-  
pen, and he may come  
in and dwell with thee  
for ever. It is just that  
the giver should chuse  
his owne time for his  
owne gifts, and it is just

Eccl. 12.1,

Rev. 3.20.



that if thou refuse his time, he should refuse thine; and then will he be like one that turnes aside to the flockes of thy companions.

And yet lesse let those be discouraged, who have small, and but small tastes of these spirituall joyes. Hee that made us knowes our frame, and what is the fittest proportion both for our age, and measure. There are babes in Christ, and we seldome give wine to children, because it is too high for them. Christ gave his doctrine

ctrine so as they were able to heare it, and so gives he the joy of his spirit, as we are able to beare it. As by the strength of the same spirit the joy may be converted into into spirituall advantage, and not perverted by the flesh into carnall voluptuousnesse, security, or swelling: the soule must be faithfull in little, before shee bee an owner of much; and therefore there is commonly some time of tryall and acquaintance between Christ and the soule, before he will

P s

trust

trust her with great familiarity, and give her the great and high degrees of his hidden joyes.

Besides, it must be knowne and considered, that Christ Iesus hath some parts, whose measure even at their full growth is so small, as the infancy of other parts. A finger in his full growth is not so bigge as the legge of an infant. And such little parts may have lesse feeling of these joyes, because of their littleness: and yet they may be as lively as the greater,

greater, for a finger liveth as well as an arme. And indeed let such especially look that their life be sound in them, & that shall they know by the actions of life. If faith and love bee active in them, then are they lively and living. For it is no other but the life of Christ in them which makes faith and love to bee lively and operative in them; and then let them not feare, for they are passed from death to life. On these fruites therefore let them especially looke, for though

Gal. 2. 20.  
& 5. 6.  
1 Ioh. 3. 14



though they have not here many sweetnesse and joyes, yet if they have many fruites of faith and love, they shall hereafter have a greater measure of joys in heaven, than those who have had here greater joies than they, and have not improved them (as they should have done) to a fruitfulness greater than theirs whose joyes were lesser.

Yet farther if this matter be duely weighed, we shall see in Gods dispensations a greater wisdom and equity for  
commonly

commonly those that  
haue the greatest conso-  
lations, haue also the  
greatest tribulations.  
And the one are so bal-  
lanced with the other,  
that the soule is kept in  
an evennesse, the tribu-  
lations not making her  
to sinke, by reason of  
the counterpoising con-  
solutions, nor the con-  
solutions over much  
weighing her downe  
into pride, (for pride  
though seeming to look  
upward is an infernall  
thing) because of the  
counterballancing tri-  
bulations. Wherefore  
if thou envie another  
mans

1 Cor: 4. 11  
& 2 Cor.  
11, 23.

mans consolations ,  
why doest thou not al-  
so envie his tribulati-  
ons ? If thou wish to  
be rapt with *Paul* into  
the third heaven, wish  
also to be in labours of-  
ten, in watchings often,  
in perills by sea, in pe-  
rills by land, and under  
that load of sufferings  
which he fulfilled for  
Christ. But withall  
take heede what thou  
wishest, lest thy owne  
wishes being granted  
doe sinke thee. If thou  
know not thine owne  
strength, God knowes  
it, and what thy vessell  
is able to beare both  
of

of the one and other.  
And be thou contented,  
if with lesse tribulations he give thee lesse  
consolations, this lesser  
measure of both being  
fitted for a lesser vessel,  
and yet the same proportion  
betweene both, in the lesser that  
is in the greater.

C A P. I X.

*A Song of Loves.*

**T**Hou hast touched  
my soule with  
thy spirit, O most be-  
loved, and vertue is  
gone out of thee into  
me,



me, and draweth me to thee. Thy spirit is a loadstone of love, and where it toucheth spirits, it leaveth love, and this love makes a soule to move to her beloved, that touched her. So by thee doth she run after thee, O thou fountaine and rest of loves: thy oyntments draw her to the anoynter, her loves begin and end in thee. O let my soule ever runne this circle of love, let her ever be tasting of thy loves, and ever love thee by tasting them. Let the savour of thy oyntments,

ments, whose very  
breath is love, be ever  
in her nostrills, that she  
may ever love thee for  
that favour, and by it.  
Give me the flagons of  
the new wine of the  
kingdome, which may  
lift up my soule above  
her selfe in her loves,  
and give her better  
loves than her owne,  
wherewith to love him  
that is farre better than  
her selfe. Yea let her  
drinke plentifully, that  
she may be mounted up  
in a divine extasie a-  
bove her carnall and  
earthly station; that she  
may forget the low and  
base

base griefes, and cares,  
and distractions, of carnall and worldly love,  
and by an heavenly excessse be transported into an heavenly love, to embrace her beloved, who is the Lord from heaven, with a love that is like him.

O my beloved, thou art most lovely ; even when I love thee not, yet then art thou most lovely : and when my soule covered with flesh sees not thy beauty, yet then art thou most beautifull, and most worthy to be beloved. But then thy  
love-

lovelinesse is lost to  
me, because love loves  
not, what it sees not.  
Therefore ever anoynt  
mine eyes with thine  
eye-salve, that my  
soule may ever see thy  
lovelinesse, and seeing  
it to be most lovely,  
love it with her best  
loves, and despise a  
world of beauties in  
comparison of thine,  
and a world of loves in  
comparison of those  
loves wherewith shee  
loveth thee.

Let my love rest in  
nothing short of thee,  
neither let it be content  
meerely to rest in thee,  
but



but kindle it, enflame it,  
enlarge it, that it may  
rest largely in thee. En-  
large the crany which  
thy spirit hath bored  
through the flesh into  
my spirit, that I may  
largely see thee, and so  
largely love thee. En-  
large the arteries and  
conduit pipes by which  
thou the head and foun-  
taine of loves, flowest  
into thy members, that  
being abundantly quic-  
kened and watered with  
the spirit of love, I may  
abundantly love thee.  
And doe not onely  
come much, but often  
into me, and let my spi-  
rit

rit often be one spirit  
with thee in communi-  
cative and fruitive uni-  
ons. For such often uni-  
ons with thy spirit will  
make my spirit more  
spirituall; and the more  
spirituall shee is, the  
more will she love him  
who is a spirit.

Againe, the more spi-  
rituall shee is, the more  
will he who is a spirit  
love her; and the more  
he loves her, the more  
will he visit her with  
his spirit; and the more  
he visits her, the more  
lovely, and beloved  
shall she be. Wherefore  
by often visitations, put  
thy

thy owne image and beauty more and more on my soule, and then love thy owne beauty in my soule, and my soule for thy owne beauty, which thou hast put on her, and let my soule love thee infinitely for being infinitely more beautifull, than that beauty which thou hast put on my soule, and therefore infinitely more lovely than that which thou lovest in my soule. Wilt thou, my Lord, love the image, and shall not the image much more love the patterne? O thou most

most lovely, my love to thee should be farre greater, than thy love to me, because my object of love in thee, is infinitely greater than thine in me. But I being a poore and narrow creature, have not love enough to love thee sufficiently, an infinite Creatour; and indeed there is no love but thy owne sufficient to love thee, whose love onely is equall to thy lovelinesse. Thy being is lovelinesse it selfe, and thy being is love it selfe, for God is love. Come therefore  
into



into me, O thou that art  
love, and lovethy selfe  
in me. Come into me,  
and by thy owne most  
excellent love, fitly  
love thy owne most  
excellent lovelinesse.  
And while thou lovest  
thy selfe in my soule,  
let my soule according  
to her measure, taste  
and see, and love that  
love. Let her with all  
her might (though that  
might be far too weake  
for this worke) consent  
and approve that love  
of thine, and on the  
torrent of thy love, let  
her most active, stron-  
gest, and largest affecti-  
ons

ons swimme to thee, O  
thou Ocean and un-  
bounded fulnesse both  
of lovelines and love.  
And thus though shee  
cannot make her owne  
love sufficient to love  
thee, yet let her make  
thy all-sufficient love  
her owne by receiving  
some of it into her, ac-  
cording to her capaci-  
ty; by assenting to it,  
by approving & mag-  
nifying it, and by a de-  
sire to resemble it, as  
much as a poore, mea-  
sured creature, may re-  
semble that which is  
unmeasurable. It is thy  
owne word, O thou  
lover of soules, that  
Q where

Rous, F.

213438

where there is a willing minde, thou acceptest that which a soule hath, and not that which she hath not.

But Lord, though that love which I have, attaine not to that measure which is unmeasurable, yet Lord let it be a full measure which thou pourest into me, and let there bee nothing void in my heart, and unfilled with thy love. Yea let thy spirit of love come so fully into my soule, that it stretch and enlarge her measure, and make her to grow from the measure in which she is, unto

to the measure in which shee should be; even to that stature which is appointed her in thy body. And thus by fulnesse in a lesse measure, let her grow to a fulnesse in a greater measure, growing still in measure, and growing still in that which filleth her measure. Yea let the measure sometimes be not onely full, but running over; even running over to a spirituall drunkennesse, but not unto drowning, for these extasies and excesses of love, shall somewhat advance my ability of



loving thee. For when my understanding, will and affections are all overflowne, overcome, and amazed, then shall my wonder gaze on thee, and my very faintings shall be enflamed toward thee, and melt me into thee.

Neyther doth my soule desire the pleasure of this loue, and Ioyes of thy vnion meerly for pleasure: But I desire that the ioy and sap of thy spirit powred into mine, when they two are one spirit may be generative and fruitfull. Far be it from my soule to loue thee like an harlot,  
and

and not like a wife; let  
mee desire vnion with  
thee because I love thee;  
and because I love thee  
let mee desire to bring  
forth fruite vnto thee.  
Yea I will not cease to  
cry vnto thee, *Give mee  
children or else I die.* For  
thou canst not reply vn-  
to mee; *Am I in Gods  
stead to give the fruit of  
the wombe.* For verily  
thou art that God who  
giveth the fruite of the  
wombe, both spirituall  
and corporall. Give me  
therefore children by  
this vnion with thee e-  
uen fruites of thy spirit  
which may resemble  
thee, and be pledges to

Gen. 30.

Rom. 7.4.

Ioh. 15. 5.  
psal. 113. 9

me of thy vnion with me. And when I have brought them forth let me give the praise vnto thee; For thou onely makest the barren to beare; and to be a fruitfull mother of children.

Gen: 30. 20

And when thou hast made mee fruitfull by coming to mee, come more often to mee because thou hast made mee fruitfull. It was the voice of a naturall wife long agoe: *Now will my husband dwell with me because I have borne him six sons.* Let it be said now also by a spiritual wife, *Now will my husband dwell with me, because his*

Ioh: 14. 23

his dwelling with mee  
hath made me fruitfull.  
Make my soule a fruit-  
full paradise bearing e-  
very good fruit of love,  
divine and humane, and  
then come often into  
thy garden, to behold,  
& gather the fruits of it.

*Cant:4.16*

And that I may bring  
forth fruites wholly  
thine, and not anothers  
beside thee, burne and  
consume whatsoever  
would grow one with  
my soule besides thee.  
Thou art a burning and  
consuming fire, and the  
spirit by which thou art  
one with my spirit, bap-  
tizeth with fire; O let  
the fire of thy spirit, so

Q<sub>4</sub> whol-



wholly turne my soule into spirituall fire, that the drosse of the flesh & the world being wholly consumed, shee may be onely spirituall, and so bring forth fruites onely to thy spirit.

Thus, and thus saith my soule to her beloved, but when she saith thus, her beloved is not farre from her, for by him she speakes to him: when he is neare, his oyntments yeeld their savour, and the savour of his ointments draweth soules to run after him. There hath beene of late a fruitive union, and such fruitive uni-

unions doe indiuide, and enflame the love of the soule to him, whom she hath enjoined in that union.

But alas the husband of the soule is sometimes like that husband which *is not at home, but is gone a long journey*. He is gone so farre from me, as if hee were not mine, yea so far sometimes, as if he were not at all. The summer is gone from my soule, and the winter is come; and the true olive so draweth in his fatnesse, that my soule though a branch, yet doubteth whether there bee a

Prov. 7. 19

Q

root,

root that beareth her.

The ointments of light and love, are not seene or felt, and how can she love the lovelinesse that she sees not, and if she saw it, how can she love it without love?

In such a darknesse, the greatest lovelinesse affects not the eye, and in such a deadnesse there is no love wherewith to love the greatest lovelinesse. The soule doth not now taste how sweete her Lord is, and therefore his sweetnesse is to her as a thing forgotten, or a thing mistaken, or at best, as a thing which was,

was, and is not, and will be no more. The often unions that are passed, are wholly past, and the very images and representations of them, are neare wholly vanished. And now my soule that will ever bee a lover of something, and a seeker of good in one object or other, being left to the flesh by the enchantment of the flesh, runneth to the creature to seeke good in it. For as the spirit runneth to Christ, so doth the flesh to the creature. But alas the dove of Christ thus flowne from the Arke  
in



in her thoughts and affections, findeth no rest; for shee is gone from her rest, and how can she finde rest, by going from rest? Put forth thy hand, O thou lover of soules, and take her in unto thee, yea first make her to returne to thee, by finding her when she seeks thee. Seeke her, O Saviour, when she goes astray from thee like a lost sheepe; for even when shee thus goes astray, she hath not utterly forgotten thee, thy loves, nor thy lawes. One looke of thine will awake her love,

Psal. 119.  
176

love, and make her weep bitterly, that she loved thee so little, whom to love sufficiently, her best and mightiest loves are most insufficient. Prevent her seeking with thy seeking, and be thou present with her in thy providence, and preserving power, even when thou seemest to be farre off, in the tast of thy sweetnesse, and fruition of thy loves. Love her, even when thou doest not give her thy loves; yea love her by not-giving them. Doe her good even by the subtraction of thy good-

Luke 22.  
61, 62.

1 Cor. 10.  
13.  
1 Pet. 1. 5,  
6.

goodnesse; shew her that her safety is not in her owne hands, shew her that her goodnesse is not her owne, shew her that she is nothing in her selfe but that which is worse than nothing; and that thou, and thy grace make her wholly to be that which she is. Then shall she be more humble by seeing her owne vilenes in thy absence, and thou shalt bee more lovely and precious to her, whose presence gives her all her worth and excellence. VVhen she hath regained thee, she will hold thee more hardly.

hardly, and keepe thee more fastly, and love thee more vehemently. Shee will value thy loves above treasures; yet she will love thee more than thy loves, and she will provide a stocke of loves in the summer, against the winters, if they perchance shal return again.

For in these loves shee will behold the pledges of a love eternall; in these joyes of thy presence, she will behold the earnestts of eternall joyes in an eternall presence; and for the sure hope of these eternall joyes, she will



will patiently endure the sorrowes of these temporall absences. Yet let these temporall absences be as thornes in the sides of my soule to stirre her up to the desire of that eternall presence. And be not lacking overlong, O thou life, and love, and guide of my soule, but ever and anon visit her with thy presence, stay her with thy flagons, comfort her with apples, for she is sicke of love, when shee wanteth her beloved. Whē thou wast here on earth, thou hadst compassion on the multitude,

Gant. 2.5.

Mat. 15.32

tude, that had nothing to eate, and wouldest not send them away fasting, lest they should faint by the way. O sweete Saviour, thou art no lesse mercifull in heaven than thou wert on earth, and an hungry soule is a fitter object of mercy, than an hungry body; and my hungry soule hath a farther way to goe than their bodies, for shee must goe from earth unto heaven. O refresh her, and that right soone with thy mercies, with the joyes of thy presence, with the bread of heaven, and  
water

Heb. 4. 15,  
16.

water of life which thy spirit plentifully giveth to my spirit, when thou comest unto her. Be thou her guide even to the life which is beyond death, and grant that through these changes of temporall presences, and absences, she may runne in one even, and unchanged path of love and holinesse, untill she come unto that eternall presence, where is the fulnesse of joy without ebbes, and perpetuity of joy without interruptions. There shall shee see her beloved clearly and plainly, even

even face to face ; and there shall shee enjoy her beloved so fully, as she seeth him clearely ; yea she shall enjoy him, with all her might of enjoying. Her being shall be the measure of her enjoying ; for as much as she is, so much shall shee enjoy : shee shall be in a perpetuall union with her beloved, and in a perpetuall fruition by union ; and so in a perpetuall rack, extent and vttermost of joy. The fountaine of joy shall flow continually into the mouth of the soule ; the new wine of the kingdome shall  
still



still overcome her, and  
set her up in a continu-  
all trance, and extasie  
of joy. Her life shall be  
rejoycing, and her life  
shall be eternall, and so  
shall be her rejoycing.  
Her life shall be love,  
and this love shall give  
an overcōming sweet-  
nesse to the enjoying of  
him whom she loveth,  
and the sweetnesse of  
her enjoying shall en-  
flame her love to him,  
by whom she enjoys  
this sweetnes; and thus  
shal she run an everlast-  
ing course between the  
pleasure of love, & the  
sweetnesse of enjoying.

Therefore thus saith

my

my soule to her beloved;  
Come away my beloved;  
and be as a Roe on the tops of the  
mountaines. My life is hid with thee my love;  
Appeare quickly thou which art my life, that  
I may quickly appeare with thee in the glorie,  
and happines of a consummate mariage.  
Make mee faire with thy spirit, and put the golden  
vesture and the needleworke of thy manifold  
graces vpon mee, and bring me speedily into  
the presence of the great King. Let the  
day of gladnes quickly come wherein both  
soule)

Psal: 63. 1.  
Rom. 8. 23.

soule and body even  
my whole selfe may e-  
ternally enioy thee. For  
thy spirit being now in  
both, makes both to  
thirst for thee; and my  
flesh fainteth as well as  
my soule, and ech pan-  
teth after thee. Neither  
will they stil be put off,  
with these tast and ear-  
nest, but their love and  
longing is rather enfla-  
med by them to the fru-  
ition of thee. The very  
voice of these earnest  
is, *come*; yea they scarce  
know any other lan-  
guage, but, *Come*; there-  
fore again & again they  
say, *come*; Yea after they  
have said, *come*; as if that  
were

were not enough, they say, *Come quickly*. Now thou who knowest the meaning of the spirit, give an answer to the speaking sighes and grones of the spirit.

Thou who hast enflamed the heart of thy spouse, to speake vnto thee in this silent, yet lowde language of ardent desires, speake againe to the hart of thy spouse, and answer the desires, which thou hast made to speake vnto thee

But harken; for hee speaketh: Those lips speake which are full of grace; and such lips cannot but speake grace, & peace



Rev, 22. 20.

peace to his spouse, to his beloved. Hearken therefore and heare what he saith; *Beholde, I come quickly.* O hony, and sweetnesse it selfe to the soule that loveth. her beloved comes quickly; her consummate marriage comes quickly; her full joy, and perfect happinesse comes quickly. And now what can the soule say more to her Lord? Onely as before shee still said, *Come,* so now will she still say, *Amen;* and *Even so come Lord Iesus,*  
*Amen, and*  
*Amen.*

FINIS.

